

unmasking yukio mishima

OUTWEEK

THE LESBIAN
AND GAY
NEWS
MAGAZINE
NO. 82

SEX
AND THE SINGLE
FLIGHT ATTENDANT

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**SEEING
RED:
MGM
sues the
pink
panthers**



**justify
my love
handles**

QUEERS AND BODY IMAGE

by jay blotcher



ALTOGETHER

Now Through January 27

STEPHEN PETRONIO COMPANY The San Francisco Examiner calls him "the most fearlessly inventive, most audaciously virtuosic dance choreographer of his generation." Mr. Petronio's Joyce program will include the world premiere of "Middle-Sex Gorge," featuring music by the

band "Wire." January 16, 25 at 8PM; January 20 at 2PM; January 27 at 7:30PM.

NINA WIENER DANCE COMPANY Nina Wiener is a showstopper. Ms. Wiener premieres "Harmonic Landscapes," featuring music by Andy Tenstein. This evening-length journey is inspired by the mysterious aboriginal relationship between art and the environment in Australia. January 19, 23, 24 at 8PM; January 26 at 2PM.

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MARK TAYLOR & FRIENDS is known for their visually enthralling dances. Mr. Taylor's work has been commissioned by the Paris Opera Ballet and the American Dance Festival. This year's Joyce program will include the world premiere of "Nine Tails," Taylor's exploration of the physical life of cartoon culture.

January 22 at 8PM; January 20 at 7:30PM.

RUBY SHANG AND COMPANY, DANCERS When Ruby Shang choreographs a dance, it usually becomes an event. Ms. Shang will premiere a full-evening piece that features text by Tony Award-winning writer David Henry Hwang.

January 15, 26 at 8PM; January 19, 27 at 2PM.

PETER PUCCI PLUS DANCERS After nine years as principal dancer with Plibolus, Peter Pucci struck out on his own. "Nothing short of dazzling," says Dance Magazine. Mr. Pucci's Joyce program will include two world premieres and the recently commissioned "Heir of Civility." January 17 at 8PM.

WENDY PERRON DANCE COMPANY

"One of the brightest and most imaginative young choreographers on the local scene," says the New York Daily News. Ms. Perron's Joyce program will include her new solo, "Ten Thoughts Slipping," "Last Forever," with Bessie award-winning music, and a new piece to music by Philip Glass.

January 18 at 8PM.

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Michelangelo Signorile is on vacation. "Gossip Watch" will return next week.

ON THE COVER

A Matter of Gravity

Jay Blotcher on the gay and lesbian body politic 38

Cover photo: T.L. Litt

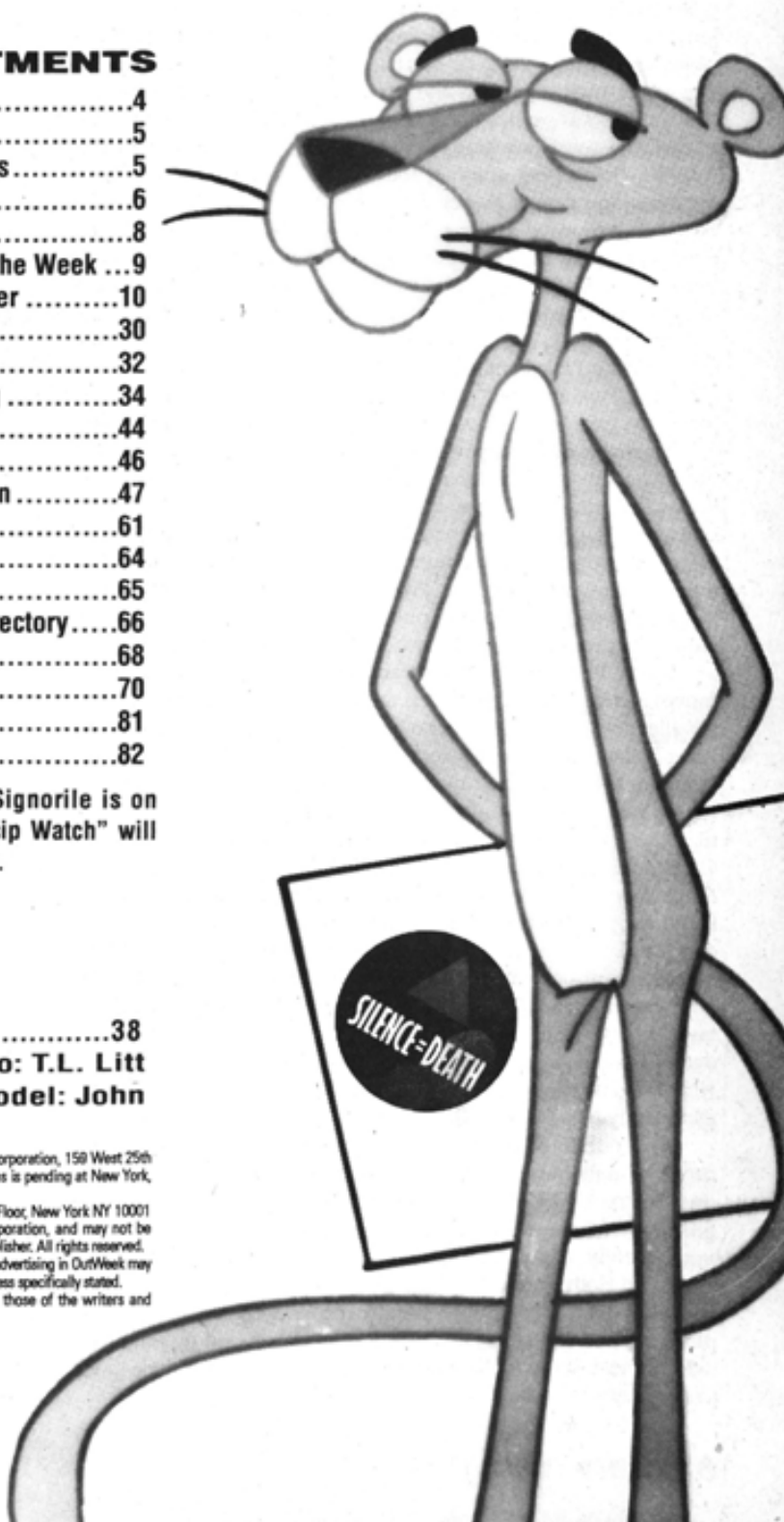
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Bashing the Panthers

In an editorial last summer, *OutWeek* urged the formation of a corps of gay men and lesbians to guard our streets against the rising epidemic of queer-bashing. Our immediate impetus had been a June 16 incident during which lesbians and gays marching against violence had been violently assaulted by bystanders in the Village. Our larger motivation was the belief that only by destroying the image of gays as passive "victims" of assault could we possibly hope to challenge those engaging in the cowardly sport of queer-bashing.

We took as our spiritual touchstone the Black Panthers, an organization born of the civil rights movement of the '60s. The militancy espoused and practiced by the Black Panthers frightened and alienated many, but it fundamentally altered widespread perceptions of Blacks and caused a new respect for their determination to achieve power and respect in our racist society.

In that spirit, we suggested that our new community group call itself the Pink Panthers. The "panther" reference sprang from the Black Panthers; the "pink" was derived from the pink triangles forced on gays by the Nazis, and since adopted as the queer color.

Several weeks later, we were pleased to report that such a group had independently formed and adopted that name. And under the energetic leadership of Gerri Wells, they have quickly emerged as one of our community's most visible, feisty and effective groups, complementing the fine legal and advocacy work of the Anti-Violence Project. The Panther street patrols have achieved widespread publicity that is indeed serving to contradict the homophobic myth that queers don't fight back.

Now, in an incredibly offensive, insensitive, homophobic move, Metro-Goldwyn-Mayer is taking the Pink Panthers to court for allegedly stealing the name and besmirching the image of the Peter Sellers films [see article, page 12]. In addition to forcing the Panthers to change their now-established name, MGM is seeking more than \$300,000 in damages against the grass-roots organization. MGM's action is reminiscent of the the International Olympic Committee's suit to force the Gay Olympics to change their name, a decision upheld by the Supreme Court despite the fact that other groups are allowed to use the "olympic" moniker.

It's clear that such suits are inspired by homophobia and are an assault on our entire community. In this case, it's additionally outrageous that MGM would stoop to such trivial harassment because the Panthers are engaged in such untrivial work, the deadly serious work of protecting queer lives in a society whose vicious homophobia is often piqued by the hate spewed against us in Hollywood films.

The public can only suppose that MGM values theoretical property rights against the civil rights of people getting bashed on the street. That MGM has no concept of the depth and seriousness of anti-gay violence. That MGM is unaware of how transparently such a suit reveals the extent of homophobia in corporate Hollywood.

Our entire community should respond by writing, calling, picketing and protesting this despicable action, and by uniting to defend those brave souls who every week jeopardize their safety to protect ours.

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LETTERS

BARNEYS DILEMMA

As I was admiring the fabulously inspired window displays at Barneys on Seventh Avenue during my annual fit of post-Christmas sale-hunting, I found myself in a bizarre and somewhat surreal linguistic dilemma that will no doubt occur more frequently as our community careens headlong into the 1990s.

"Whoever designed this must've been a fag," chortled a fashionably dressed young woman to the young man beside her, indicating the gigantic blond wig intended to parody Madonna's *Blond Ambition* creations. Panic time! Should I address the couple and yell, "Oh yeah? Well I'm a fag, too! Got a problem with it?" Or should I just slink away, swallow my pride and tell myself that I wasn't up to confronting these particular homophobes at this particular moment in my life?

It's a good thing I waited to react. Ten seconds later, both the woman and the man were still squealing with delight over the Madonna display, catching obscure references to lines from her songs that no heterosexual could possibly have appreciated. A lightbulb went off in my head: Maybe these weren't homophobes after all. Could these be hip queers who hadn't thought twice about using the word "fag" as a badge of honor, proudly claiming the Barneys window designer as one of their own? I was relieved and amused to discover the same pair emerging from the Oscar Wilde Bookshop later that afternoon, gleefully whipping open a

copy of *OutWeek* they had just purchased.

This time, Madonna saved me from making a complete fool of myself in public by mistaking pride for hatred. But the question still remains: What do I do when I hear the words "dyke," "fag" or "queer" and I am given no clues to the sexual orientation of the speaker?

LOVE ON THE LINE

I was glad to see Andrew Miller take up the issue of HIV positive/negative relationships in his commentary, "HIV, Mon Amour" [no. 79/80, Jan. 9]. I have found it very easy to have safe[r] sex with someone who's HIV status is unknown to me, but it is remarkable how quickly that

and Lesbian Crisisline for three years and answered that same question for countless hundreds of others. Politically correct talk is one thing. But it is when the possibility of transmission, small as it may be, is literally staring you in the face that all the principles we like to think our community possesses are really put to the test. Obviously, there must be more public discussion on this issue.

Steve Panepinto
Manhattan

WHAT, INDEED?

I was brunching with my friend, the news editor of a well-known lesbian and gay weekly, talking about an essay he'd written for that week's issue. As I walked home later, I remembered an experience I'd blocked.

My lover, Jeff, died from AIDS-related complications in 1986. Before I learned of my own seropositivity, I was dating a man who stopped seeing me because he felt that he didn't want to risk becoming involved with a survivor. Although neither one of us knew my status yet, he felt that my relationship with Jeff had put me at risk for AIDS. My dead lover did not bode well for his and my future. My disappointment at being dumped precluded all analysis of his action.

And as I was walking down Houston Street, remembering this experience, feeling both angry and sad, I realized I was humming that Tina Turner song, "What's love got to do with it?"

Robert Vazquez
Manhattan

STONEWALL RIOTS

BY ANDREA NATALIE



TYPE 'A' AND TYPE 'B' PERSONALITIES
AT THE 'GYNECOLOGIST'S.

(The problem is compounded by the fact that younger hets are beginning to adopt queer fashions. A hip but certifiably straight female co-worker wears a studded leather bracelet that bears a remarkable resemblance to my ex's cock-ring!)

Michael J. Sierodzki
Manhattan

complacency evaporates when you know for sure that your partner carries the virus. Last spring, after having begun a relationship with a PWA, I found myself calling the GMHC hotline hoping they could give me complete assurance that kissing was absolutely safe. And I was a volunteer on the National Gay

BLURT OUT

SINK YOUR TEETH INTO WHAT?...

Now is not the time to develop a sensitive stomach. Just as the military-industrial complex is faced with cutbacks in its obscenely bloated budgets—oops, suddenly we're at war. Just when you thought we'd reached critical mass on devilish "soft" news pieces on AIDS—oops, *Newsday* serves up "Roles as AIDS Victims Draw Acclaim: Actor Soars Where Others Fear to Tread." Now, it need not have been so bad but the actor in question, D.W. Moffett, really leaped long before he looked: "I don't want to ride the deaths of suffering men to something like great glory in the theater, but, I mean, any actor would be a fool not to sink his teeth into this crisis." Hmm. Moffett continues: "AIDS really is the health issue, the plague, of our time, and, God!—not that I am insensitive to the suffering of those individuals, but for an actor—what drama!"

—Sarah Pettit

WHERE'S THE PARTY?

Prejudice does exist amongst gays. It does not matter how you and I slice it. Not only was I disturbed about reading about the Cubby Hole's doors being permanently closed, I was, and always will be, appalled about reading about gay males not wanting to hang out with gay women present and vice versa [no. 78, Dec. 26]. I used to enjoy going to the Cubby Hole for a beer or two. I also remember when the Cubby Hole was dominated by women. I felt comfortable in the Cubby Hole, but now gay men's bars are all over Christopher Street and maybe one or two lesbian bars.

Hey, I'm not prejudiced against gay men. I'm gay myself. I'm just saying that gay men have many bars in the city to choose from, and lesbians do not, and I don't think we are being treated fairly. Especially in downtown Manhattan. Once I stepped into a man's bar for change of a dollar, and you should have seen the cold and ugly stares I got. But if a gay male came into the Duchess 2 for a beer and wanted to listen to good music, I didn't see one dyke give him a dirty stare. If the women didn't want him there, they sure didn't make him feel like shit. This may sound petty to all of you, but it doesn't sound petty to me—a lot of lesbians feel the same way that I feel. It isn't fair that gay men have practically all the bars on Christopher Street, and lesbians only have two bars and maybe a house party. Lord knows, we should not fight among each other, because we are still fighting for our gay visibility and rights—I do admit we all need each other. But, still, I do feel that lesbians are being short-changed for a good time, and it just isn't fair.

Cheryl Tucker
Bronx

GOD IS LOVE

The "12 Steps" and "[12] Traditions" printed in *Out-Week* [no. 77, Dec. 19] mentions "God" five times, with numerous references to "He," "Him" and "Himself." Why mention the "G" word at all, especially in a gender way? As a recovering queer drunk, I substitute love for the "G" word, as I do not appreciate the masculine diety of AA.

Love is an androgynous force, an interchange of energy between the creative (masculine) principle and the nurturing (feminine) principle. Queers were born with a balance of both; however, society represses the nurturing and yielding qualities. We are on the brink of world war because of the glorification of male strength.

I feel that my role as a queer is to teach love to the rest of society, rather than to perpetuate the dogmatic masculine diety of a Judeo-Christian mythology. The Neanderthals buried their dead with wildflowers, showing love, 60,000 years before Middle Eastern religions. Love is in all of us, especially [we] intermediates who have a gender balance and have crossed gender barricades.

Madonna is teaching love—Jesus, Buddha, Lao Tse and the other spiritual masters taught love. It is simply the role of the queer, my dear!

Gays and lesbians must integrate, as we have so much to learn from each other. A balance within of male and female is a constructive goal. Overly masculine societies are self-defeating, as are overly feminine societies. We queers must reach for an interdependence within ourselves as well as in our environment.

Charles Merrill
Washington, DC

SNAP DAMON

Your recent article on *In Living Color* was well-written

and long overdue. I know many gays who find the "Men on..." sketches funny, as do many of those quoted in the article. And though I don't see anything clever about it, I can see how, taken at face value, some find it amusing. In a broader context, however, it is definitely homophobic. The only recurrent gay characters on a popular TV show (as far as I know) are complete stereotypes and basically interchangeable. Some may argue: "So what? I know gays like that. It's not homophobic." Well, let's look at where, or rather, who[m] it's coming from. I now quote Damon Wayans, from a Robert Townshend HBO special, doing his stand-up routine:

"[Oprah] had a topic—gay-bashing. They're beating up homosexuals. This is wild, man. You know what it is—the fags ain't fighting back. I used to do it, you know. Every guy does it. And it's just—you hit 'em and [physical 'comedy' imitating a 'fag' who is being slapped around]."

We laugh with this man? We wear him on T-shirts? We watch his show? Well, count me out. I think it's time for another "snap" boycott

Glenn Schwartz
Manhattan

HAY REVISION

In Joe E. Jeffrey's review of *The Trouble With Harry Hay* [no. 78, Dec. 26] I applaud the questioning of Harry Hay's assertion that he founded the lesbian and gay rights movement. Harry was a major player in the start-up of the Mattachine Society, but he quickly grew disinterested when the group would not follow his lead. If there is one person who needs to be credited with founding the modern gay and lesbian rights movement, it's Max Hirschfeld. The accomplishments of Max Hirschfeld

and the well-developed gay community in central Europe are only now being eclipsed by the postwar movement.

The Radical Faeries are not the major creation of Harry Hay's dreams and visions. The history of many Radical Faerie founders can be traced from the Gay Liberation Front in the late '60s and throughout the '70s under a number of titles—Radical Faggots, Freaking Fag Revolutionaries, Faggot Farmers, Sissies in Class Struggle and Radical Faeries (various spellings).

Harry Hay will go down in history, but more for a history of overstatement than anything else.

Herman R. Strumpf
Cincinnati

FAERIE HISTORY

While I consider it unfair to judge this book [*The Trouble With Harry Hay*] from the two items that even Mr. Jeffreys terms "picayune," he does raise certain issues having to do with the veracity of the book.

These have to do with rather major problems. The first is not about Harry's claim to have founded the Mattachine Society (I've known many of the principals involved, and they all agree with that claim). I have a problem with the claim that he is the founder or father of gay liberation. That is because the Mattachine was an organization, and organizations are created out of certain needs in an existing social movement, such as the Gay Liberation Front arising out of the Stonewall rebellion. The social currents in modern times go back at least to Walt Whitman's call for a community of loving comrades in his essay "Democratic Vista" (an excerpt accompanies this letter) through Edward Carpenter, Hirshfeld, et. al.

My main problem, though, has to do with an historical

matter. Mr. Jeffreys says that "it is safe to assume...that he [Hay] was a major force leading to the creation of the Radical Faeries."

Harry's claim is quite simply not true. And this is a more serious error in the book than the two items Jeffreys mentions.

I know this because the Radical Faeries did not begin with Harry. I introduced him to

the Radical Faerie movement in 1975, several years before he claims to have started it.

I was one of the original group who put together *RFD* magazine in 1974, having been introduced to the Iowa collective by Arthur Evans through our association in *OUT* magazine, a short-lived gay publication in New York City, 1973-4. *RFD* was created at a Midwest gay men's gath-

ering when Stewart Schofield proposed a magazine for country faggots/faeries with Alan Troxler and Carl Whitman from Oregon, and others.

In the summer of 1975, I decided to tour the country visiting rural gays. Among these were Harry Hay and John Burnside, then living in San Juan Pueblo, NM, as a collective of two called the Circle of Loving Companions (shades of

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Whitman). With me were a couple of faeries I picked up from a collective in Fayetteville, Ark.) I had been drawn to meet Harry because of an abstruse article he had submitted to *RFD* and which had been rejected for publication in Iowa and Oregon collectives.)

While at San Juan Pueblo, I described to Harry and John what many country gays were doing, their lifestyles, etc. I also told him that I was heading toward San Francisco to visit Arthur Evans and others, then up to Wolf Creek, Ore., to visit Whitman and Troxler. From there I went to Port Angeles, Wash., to visit Faygelle Singer (now Ben Miriam) at a collective called Elwha. When I returned to Wolf Creek, I discovered that Harry and John had just arrived from New Mexico to meet Carl and Alan. These

events represent Harry's introduction to the Radical Faeries movement (although it had any number of names at the time, hardly being aware that it was a movement).

I returned to San Francisco. From there I designed the cover for *RFD* #5 and sent a format for a coming-out ceremony to the Wolf Creek collective, which was producing that issue. The ceremony, which was performed at a Northwest gay men's gathering that summer, involved a circle in which a mask was passed from man to man. When someone received that mask, he would tell of his coming out, fears, hopes, etc.

Harry's article, which had been rejected by the Iowa collective, found a sympathetic ear in Carl Whitman and was published in #5, part of it on the same page as a description

of the ceremony that I had created. I understand that Arthur Evans was also using a faerie circle about that time. In any event, it did not originate with the organization that was started several years later by Harry, Don Kilhefner and others.

The Radical Faerie movement was not created opportunistically by any one person, but evolved spontaneously out of the needs of country faeries, many of whom had spiritual concerns, to communicate and gather.

I offered to share this, and other, information concerning the genesis of the Radical Faeries with Stuart Timmons through my friend and roommate, Jim Kepner, but he rejected these offers.

I am reluctant to write this because for 15 years Harry has been a close friend and occasional benefactor,

and I value his friendship. But Harry prefers his own versions of reality, and if others differ with him, he can imperiously remove one from what he considers to be the "gay community." ("Well," he might say, "you're nothing but a hetero-identified man, you're not gay"), as one gets kicked out of his family for a while if he's been a bad boy.

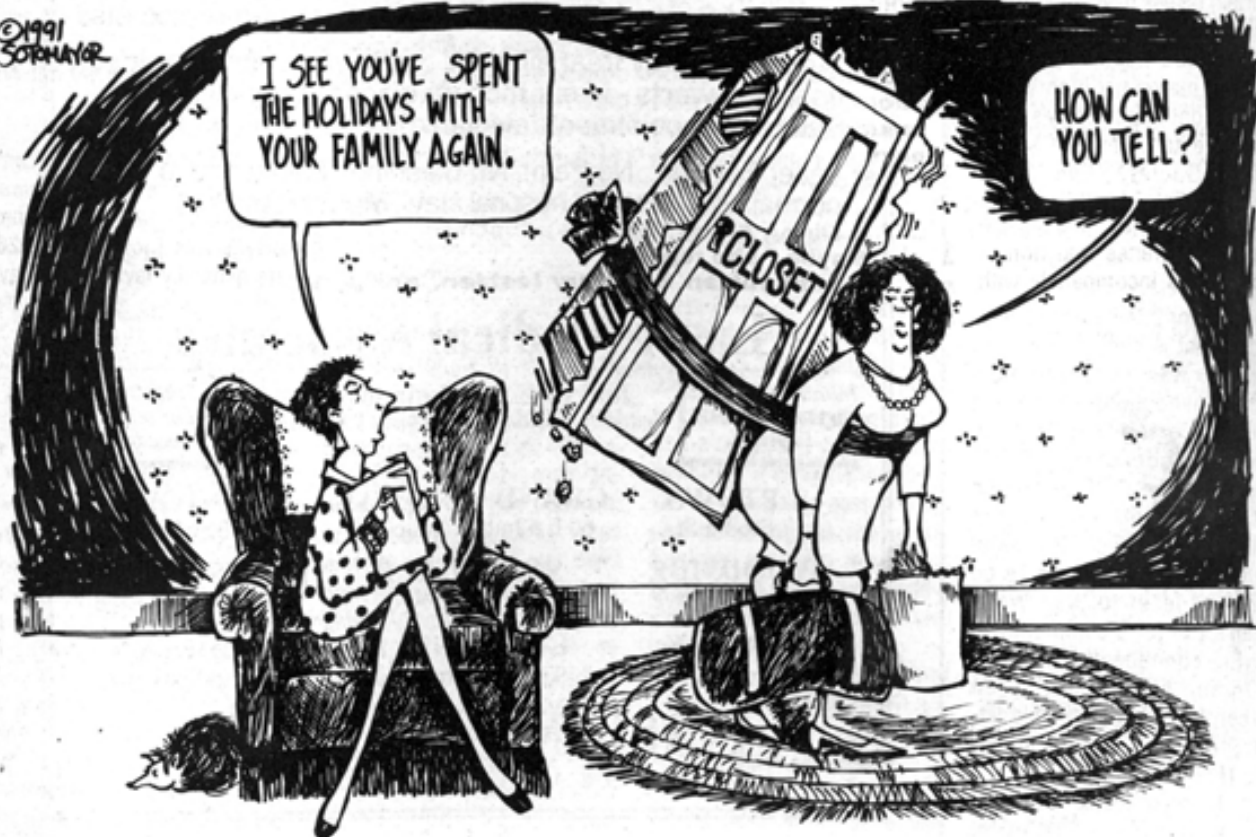
I guess that we all have ways of covering our asses.

Olaf Odegaard
Hollywood

QUEERS BY ANY OTHER NAME...

Queers are a gas! Queers are gear! Queers are fab! Queers are groovy! Queers are cool! Queers are heavy! Queers are hot! Queers are psychedelic! Queers are fine! Queers are happening! Queers are real! Queers are wild! Queers are

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SOPHIA



neat! Queers are tasty! Queers are great! Queers are mod! Queers are slick! Queers are outrageous! Queers are queer! Queers are sexy! Queers are chic! Queers are hip! Queers are fab! Queers are vogue! Queers are with it! Queers are the rage! Queers are ultra! Queers are it! Queers are lesbians! Queers are gay! Queers are wow! Queers are sharp! Queers are super! Queers are multisocio-economically, culturally, racially, mentally, sexually, ethnically, stylishly, tastefully diverse! Queers are out! Queers are me! Queers are you! Queers are us! Queers are everywhere!

Gayly,
A Queer

PROTESTS OF THE INELIGIBLE

If Andrea Natalie's "Stonewall Riots" (no. 78, Dec. 26) expressed only anti-war sentiments, it would be easy to accept. But its judgment that gay people who wish to join the military services are petulant, selfish, heartless and believe that "queers need rights more than Arab children need legs" is not only unfair, it is misguided.

The cartoon implies that Natalie agrees with the Department of Defense that homosexuality is incompatible with military service. That view effectively prohibits gay people from full participation in citizenship. Whether anyone should participate in a war is a different issue. Natalie might argue that gay people should be pacifists. If, however, gay people are not included in those eligible for military service, we will not be taken seriously if we elect the citizen's right to protest against war. The protests of the ineligible will be understood as the discontent of the insignificant and unimportant.

Joseph Kissane
Manhattan

DREAMBOAT of the Week



Arsenio Hall may still be suffering from a "faggy dilemma," but Ms. Roseann Barr has managed to do us proud once again. It seems that, during the call-in segment on her recent hourlong HBO special, viewers were tickled lavender by her response to someone who phoned to ask her how she felt about gay people.

"How do I feel about gay people?" she repeated. "I love gay people, and I have gays and lesbians in my family. We're not talking about lovemaking," she continued. "We're talking about who you make love to. I think gays and lesbians get the short end of the stick, and I don't know why. I love them."

At which point, hubby, Tom Arnold, turned to Roseann, asking, "Are you a lesbian?"

"Maybe," she replied.

How about an honorary lesbian, and a definite dreamboat?

And Roseann...We love the way you sing.

PHONE SEX REVISITED

I've been enjoying your fine publication since its inception and would like to commend you on a job well done. I think your magazine has done more in 1990 to heighten gay political consciousness than has ever been accomplished by the *New York Native* or the *Advocate*.

I was so pleased when you announced that you would be cutting phone-sex

ads from your publication. Needless to say, when my issue arrived this week, I was disheartened to read that you would be putting those ads back in. I understand the financial need for the inclusion of those ads, I just wish that there was enough "mainstream" advertising so that there wouldn't be a need to put those ads back.

I read *OutWeek* whenever and wherever I can—at home, in the office, on the

train during my commute, etc. Several copies of the magazine can always be found on my coffee table at home. I have found, though, that it is very uncomfortable to have my young niece flip through the magazine and see very explicit phone-sex advertisements. I'm not a prude, and I'm not trying to shelter my niece from sex, it's just that I don't feel that some of these ads are appropriate for a little girl (or boy, for that matter) to see. Similarly on the train, I have a problem reading a news article when part of the page, or the facing page, is a picture of a nearly naked human being talking on the phone. It's offensive and, frankly, I find it embarrassing.

What it boils down to, though, is this: I value your publication very much. I'll take it with or without the phone-sex ads, but, Lord knows, I wish it was without. Keep up the great work guys/gals. I look forward to future issues.

C. Calabro
Richmond Hill, NY

NICE LADIES

While Anne Rubenstein's evaluation of the *Choices* comic book on abortion and NOW's role [no. 78, Dec. 26] are generally favorable, I have a very negative reaction to the phrase "the nice ladies at NOW" and the implication that lesbians are somehow devalued at NOW.

I have been an activist at NOW-NYC since 1978 and a board member for the last four years. When I started working there, I was deep in the closet, but the atmosphere and demonstrated concern for lesbian rights encouraged me to come out and become active in our community. I remain at NOW-NYC because I can continue the fight for all women's rights, encourage others to come out by my example and

help in campaigns against sexism, racism and homophobia. There are lesbians working—and appreciated—in every phase of NOW's aspiration.

However, sometimes we are hampered in our efforts to promote lesbian visibility, even by *OutWeek*. This week's "Going Out" section does not contain the notices for the NOW-NYC Lesbian Rights Committee meeting on Dec. 18 or the general membership meeting on Dec. 20, though both notices were sent in well before your deadline. (The next LRC meeting is Jan. 15 at 6:30 pm at 15 W. 18th St.) We are currently asking for support for domestic partnership legislation, a lesbian agenda for partnership legislators, a program on lesbian invisibility for Women's History

Month and other projects; we welcome the participation of any interested lesbian readers of *OutWeek*.

Nan DuBois
Manhattan

Anne Rubenstein responds: *I am delighted to hear that NOW has decided to work on lesbian issues. My last contact with the organization was as a volunteer helping to defend abortion clinics from Operation Rescue back in 1988. I felt at the time quiet but strong pressure not to be too dykey. I also was unsure that the men who joined us from ACT UP were truly welcome. A great deal was said by those running the clinic defense not to be too loud, too obstreperous, nor to engage in civil disobedience. Furthermore, the women of NOW pushed hard for*

activists to use the most mealy-mouthed language to describe what we were doing; we kept saying "choice" instead of "abortion." Thus my impression that NOW is dominated by "nice ladies" of whatever sexual orientation. Nonetheless, NOW's comic book is terrific, their pro-abortion work is invaluable, and I'm glad to see they're reading OutWeek.

JANE DELYNN'S VISION

I had some problems with Jewelle Gomez' Nov. 21 [no. 73] review of Jane DeLynn's novel, *Don Juan in the Village*. First, I want to say that I thought that there was much good to be said about the book. One story especially, called "Iowa," I found utterly flawless, writing-wise and in terms of content—it was

about the heart-breaking experience of falling for a straight girl, never going after her and much too late discovering that you could have "had her"—it was terrifically moving. I read it one night before I fell asleep, and believe me, I fell with a real "pang." I don't think that pang was my self-hate. It was identification with DeLynn's content as well as being a profound tribute to the power of her writing. It affected my sleep, unlike so much writing which more often causes it. DeLynn's work recalled the fear I constantly experienced in high school in the '60s when I was always falling for my girlfriends or their older sisters or the girls a year or two ahead of me in school. I had a hard time coming out, and it's not even constantly easy for me to be a lesbian today. Is this my self-hate,



Corrections

✱ Because of a proofreading error, a response to a letter to the editor by cartoonist Danny Sotomayor in issue no. 75 omitted a sentence that changed the sense of what he wrote. The end of the third paragraph of his response should have read, "The women's movement should not be led by men. The African-American movement should not be led by whites. And the AIDS movement should not be led by those who are fortunate enough to have eluded this disease." ✱ A production error in issue no. 79/80 rendered Desi Del Valle's photo of Queen Latifah on page 43 uncredited. ✱ Because of a copy-editing error in the sidebar to a news story about GMHC and Jeffrey Braff in issue no. 81, it was unclear that Rodger McFarlane's comment, "There were many specific board conflicts over his activist role," referred to Braff. ✱ Because of a news department error, in the same sidebar, Paul Popham was incorrectly identified as GMHC's first executive director. He was in fact the organization's president.

or my icky Catholic background coming up on me—is it a result of incest, sexual abuse, or is it possible that many of us sometimes find it difficult to be lesbians and take it out on ourselves and others? Jewelle found Jane's book neither "enlightening" nor "entertaining," though I found it both. Enlightening, because she acknowledged so many things which seemed uncomfortable, unflattering and embarrassing about herself and her sexuality. They weren't the same as my own list of uncomfortable things, but I didn't find her repulsive, like Jewelle did. It was liberating, in fact. Taken in conjunction with the parts of the book that "moved me," the total effect was an experience I would describe as "entertaining." That's just how it was for me.

So how should we object to a book, then? Because it's really Jewelle's objections I'm objecting too. For me, my main objection to any book is usually that the writing stinks. Jewelle says her "problem with [Jane's] book is related more to its 'post-post-post'

style than to the repulsive nature of the main character." I don't believe her. See, I'd simply say the writing's good. Very clear. Strictly told through the narrator's point of view. Which is what Jewelle hates. By hating the style she's getting to hate the narrator twice, because the style here does nothing but deliver the narrator at your adoring or abhorring feet. If I were to criticize this book, I'd be inclined to focus on the things I can see she's trying to do but failed. I'd assume she had a book in mind. I have much more difficulty when I try to track Jewelle's objections to Jane's writing: "Neither opulence nor privation stand in counterpoint to the Don's positions." Well, gee-whiz, which writing school is Jewelle advocating? I mean, just to pick a name out of a hat, Kafka's style is pretty skimpy, mean and cerebral.

My discomfort with how I've lived is often what moves me to write. I can't begin to let go of my dark habits which sometimes include tearing myself and other women apart

STOMPING OUT

(this week's actions, rallies and zaps)

Schools Chancellor Joseph Fernandez has proposed an expanded HIV/AIDS education program including condom availability in the schools; this proposal is in danger of being voted down by a Board of Education more concerned with morals and logistics than students' lives.

Join ACT UP in a Youth Education Life demonstration outside public hearings on the chancellor's proposal at the Board of Education, 110 Livingston St., Brooklyn, at 5 pm on Wed., Jan. 16. (Borough Hall stop on 2, 3, 4, 5 lines, or Jay Street stop on A, C, F.)

[Deadline for listing of activities is Wednesday prior to newsstand appearance. Call Darla at (212) 337-1200.]

(not literally) unless I acknowledge that I do it.

Eileen Myles
Manhattan

Jewelle Gomez responds: I don't have to push any particular "writing school." I was stating my opinion that DeLynn's book didn't work for me because the style didn't work well (or she didn't work it well) for the content. DeLynn's character was on a sensual quest that was written in a distinctly dry manner.

And I'm sorry if Myles thinks I lied, but I reiterate more bluntly—it's the writing style I don't find engaging. I don't have a problem with authors presenting repulsive characters. In fact, I've written a literary essay (Black Scholar, 1986) on the "bitch" as hero. In Sita, Kate Millet created one of the most insecure, self-hating (my description, not hers) women I've ever read about, and I think the book is brilliant. In Native Son Bigger Thomas is one of the most repulsive, misogynist Afro-American characters ever created (my description, not Richard

Wright's), and the book is brilliant. Both books disturbed me, angered me and were difficult to finish, but the authors knew what they were doing and did it well. I loved them!

I have no need to obliterate the dark habits of any of us. My own Catholic background makes them too seductive to give up. I didn't intend to insult Jane DeLynn (I respect the struggle too much that women have had to be able to write) or anyone who likes her book. I give readers a lot of credit for finding books that are important to them—despite reviews, not because of them. Anyway, I appreciate open disagreement and value anyone honest enough to open a discussion.

Thanks.

All letters to the editor must include a name, address and daytime phone, although names may be withheld at the author's request. Out-Week reserves the right to edit letters for clarity and space considerations.

news

MGM Stalks Pink Panthers in Trademark Lawsuit

by Nina Reyes

NEW YORK—Movie giant MGM pounced on the Pink Panthers last week, claiming that the anti-violence activists have smudged the prissy cat's pretty-in-pink image.

The complaint charges the community patrol with trademark infringement and deliberately misleading the public as to the relationship between the comedic detective movies of United Artists, a subsidiary of MGM-Pathé Communications Co., and the anti-violence activities of the

gay and lesbian Pink Panther Patrols. It was filed in Federal District Court in Manhattan on Jan. 7.

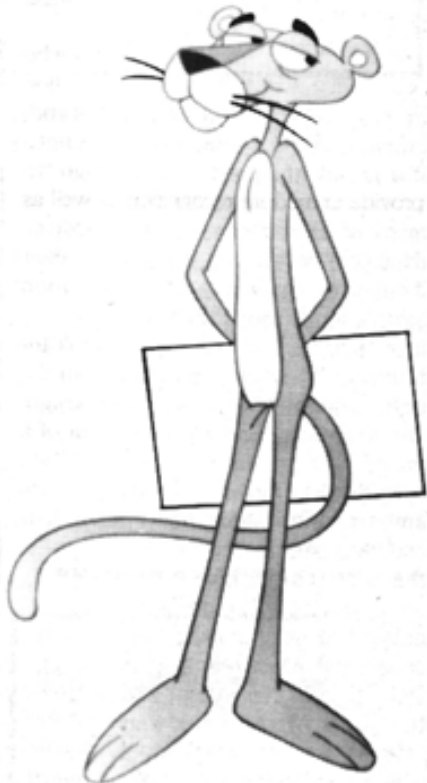
"The Pink Panther motion pictures were created and promoted in the spirit of light-hearted, non-controversial family fun and entertainment, a purpose and history not in keeping with the issues the Pink Panther Patrol faces," the complaint alleges.

"How dare they say we are tarnishing the Pink Panther name?" replied an outraged Gerri Wells, who is the only named defendant in the suit other than the patrol itself. "It makes me furious! We're a community of volunteers!"

Mary Craig Calkins, a spokesperson for the litigation department at MGM's corporate headquarters in Los Angeles, refused to comment on the legal action. "MGM will not try its case in the papers," she told *OutWeek*.

According to a source at MGM's corporate headquarters in California, the movie company decided to press ahead with a suit only after repeatedly attempting to contact the Panthers to discuss the similarity between the logo adopted by the Pink Panther Patrol and a paw-print design used by UA in 1982 to promote one of the eight Pink Panther motion pictures.

"While UA fully supports the rights of all minority groups, including gay and lesbian individuals, the defendants have, unfortunately, in the course of undertaking to protect the personal and civil rights of the gay and lesbian community,



THINK PINK—Gerri Wells (left) and you know who (above)

elected to ignore the legitimate property rights of others," the lawsuit alleges.

MGM claims that the Pink Panther paw prints, which were produced as stickers that led the way to select movie theaters screening the 1982 release, *The Trail of the Pink Panther*, are "nationally recognized by the public as originating from and being associated only with plaintiff."



Additionally, the complaint argues that the Pink Panther Patrol should be forced to pay an unspecified amount of damages to MGM for trademark infringement, false designation of sponsorship and injury to the movie-makers' business reputation. Altogether, those three claims add up to monetary damage "in an amount not as yet ascertained" but thought to be in excess of \$300,000.

Lambda Legal Defense has agreed to represent the defendants in the suit, Wells said.

MGM's fundamental and misplaced conceit is in assuming that the patrol's name was taken from the cartoon character, members of the Pink Panthers charge. Instead, as Wells explained, "We went with 'panthers' because of the Black Panthers and the Gray Panthers."

"Shame on them," she added. "I think it's gay bashing on a corporate level."

Another member of the patrol, who participated in the design and production of the Pink Panthers' distinctive pink-and-black T-shirts, refuted the complaint's charge that the patrol chose a logo "to provide immediate recognition as well as to cause confusion among the public as to the sponsorship or affiliation of their goods and services and to trade upon plaintiff's reputation and good will."

"The pink comes from the pink triangle, and the panther comes from the Black Panthers," he said of the design, which features a paw-print cut out of a pink triangle on the front, and "Pink Panther Patrol" in three languages on the reverse. "That is the conceptual basis

See PANTHERS on page 28

MOSAIC IS PINK, TOO

NEW YORK—Unlike MGM, Mayor David Dinkins is suing for peace among gay men, lesbians and those who would bash them.

During his state of the city address on Jan. 8, which dwelled primarily on the city's financial woes, Dinkins stated, "It causes me great sadness that violence against gay people has risen sharply, and we will redouble our efforts to protect our gay and lesbian citizens from these hate-based attacks."

—Duncan Osborne

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GMHC Charges AIDS Mess as Gov. Gives Yearly Speech

by Duncan Osborne

NEW YORK—Advocates for people with AIDS seeking political leadership and increased AIDS funding from the New York state government expressed disappointment with Gov. Mario Cuomo's State of the State address.

"I wouldn't say we're satisfied. We saw little that was new," said David Hansell, deputy executive director for policy at Gay Men's Health Crisis. "We saw little evidence that [Cuomo] is dealing with where the epidemic is going."

Hansell and GMHC's executive director, Tim Sweeney, held two press conferences on Jan. 7—one in Albany and a second at GMHC's Manhattan

offices—calling on Cuomo to commit more leadership, and more dollars, to the fight against AIDS.

The AIDS service agency prepared a report making 24 points they sought to have Cuomo speak to in his annual State of the State address, but according to Hansell, the governor touched on few of them and made no new proposals for dealing with New York state's growing AIDS caseload.

Cuomo took more than an hour, speaking before a joint session of the state Legislature, to detail his proposals for New York state's upcoming fiscal year. Most of the speech was devoted to

addressing the state's "fiscal emergency" and proposals to move New York's economy out of recession.

Cuomo mentioned AIDS only at the close of his address, terming the epidemic "a terrible thing that is happening to us" and claiming that, in his preliminary budget, "we are very generous" on AIDS allocations. But Cuomo hedged on the AIDS appropriations, adding, "If we can keep them intact." Cuomo must submit his preliminary budget to the state Legislature by Feb. 1.

Karen Polk, a spokesperson for the governor, disputed the characterization of Cuomo as shirking leadership on

GMHC Reports Record Revenues and Caseload

NEW YORK—Reflecting the ever-swelling AIDS caseload in New York state, Gay Men's Health Crisis turned in a record year in dollars raised and clients served.

In its fiscal year ending June 30, 1990, the world's largest AIDS service organization reported revenues slightly in excess of \$14.3 million, which it used to continue the agency's three-fold mission—education, advocacy and providing direct services to people with HIV.

Most of the multimillion dollar figure came from private contributions, much garnered through special events such as the annual AIDS Walk, as well as the dollar value placed on the donated services of GMHC's corps of nearly 2,000 volunteers.

New York City and Albany provided a total of 17 percent of the agency's budget, but the federal government provided not a penny. The agency stays well above non-profit industry average, spending 72 cents of every dollar on direct services.

GMHC currently serves over 3,000 clients, 1,617 of whom signed on in fiscal year 1990. Clients took advantage of the agency's recreation program in record numbers, eating meals, attending theater and sports events and using the agency's other free services.

The legal department's caseload more than doubled from

the 1989 fiscal year, handling mainly landlord-tenant disputes and insurance complaints. More than 882 new clients received free legal help, and the department handled approximately 2,800 separate cases.

The non-profit's education department distributed over one-half million condom packs and more than one million pieces of literature to ensure that the condoms were used properly. GMHC's hotline fielded 56,835 calls. The department continues carrying treatment information to health care professionals and lay people.

And GMHC's ombudsperson dealt with 2,400 healthcare-related complaints, an increase of 51 percent over the previous year.

About 60 percent of GMHC's new clients are white; the others are split almost evenly between Blacks and Latinos. Sixty-four percent of the group's new clients are from Manhattan, 14 percent are Brooklynites, 11 percent from Queens, less than 7 percent from the Bronx, and just over 1 percent from Staten Island.

From 1989 to 1990, advocacy became a larger part of GMHC's mission, with the organization weighing in on legislation and policymaking at the federal and state levels.

—Duncan Osborne

AIDS issues. "[Cuomo] always mentions AIDS whenever he talks about the problems facing New York state," said Polk. She cited the 30 percent increase in AIDS expenditures in the current fiscal year that saw a budget shortfall in excess of \$1 billion as evidence.



NY STATE OF MIND—Gov. Mario Cuomo

"Every effort will be made to protect AIDS spending from cuts," Polk added.

The pledge to hold the line on AIDS cuts drew no praise from AIDS advocates. "Given caseload increases, a commitment to not cut is not much. I wouldn't call that generous," said GMHC's Hansell. GMHC projects caseloads will increase by 30 percent to 60 percent this year.

In the current fiscal year, New York state spent \$268 million on AIDS, an increase of \$60 million from the previous year. ▼



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"Safe-Sex Six" Sentenced for Schism at St. Pat's Service

by Nina Reyes

NEW YORK—After enduring a sentencing in which they were, on the one hand, favorably compared with Gandhi and Martin Luther King and, on the

other, slapped with days of community service, the city's premiere safer-sex activists last week embarked on a new leg of their odyssey in search of justice.

The six, who were arrested on Dec. 10, 1989 for demonstrating inside

St. Patrick's Cathedral, were sentenced to perform community service through the mayor's voluntary action program. While the sentences were much lighter than those the district attorney's office had sought, the activists maintain that



THE DIRTY (HALF-) DOZEN—The Safe-Sex Six with their lawyer, Lori Cohen (right), outside the criminal courthouse

they are innocent of the charges brought against them.

The Safe-Sex Six, as they have dubbed themselves, also reiterated their commitment to pursuing an appeal.

"I submit that they were convicted for their convictions," the defendants' attorney, Lori Cohen, told the judge before a courtroom packed with the defendants' supporters and reverberating with chants wafting up to the fifth-floor chamber from a supportive picket outside the Criminal Court Building at 100 Centre St.

"We will not settle for this," added AIDS educator Ann Northrop, a defendant in the case. "We did not break the law."

The sentencing, which took place on Jan. 7, followed conviction of the six activists on charges of disorderly conduct, disrupting a religious service, resisting arrest and trespassing. Two of the six, Michael Wiggins and Sharon Tramutola, were not convicted on all four counts, and each received 56 hours of community service. Their co-defendants, Charles King, Northrop, Kathy Otter and Rod Sorge, were all sentenced to 70 hours of community service.

While the activists termed the sentencing a "victory," since Criminal Court Justice Jo Ann Ferdinand rejected the assistant DA's recommendation that the activists also be fined, the rancor that developed during the course of the trial between the activists and the judge had not entirely dissipated.

"I knew that my trial would only serve to make obvious the biases of our judicial system," commented Sorge in his statement before sentencing, pointedly referring to instances throughout the trial in which the defendants perceived evidence of Ferdinand's prejudice against them.

"In the end, it is no surprise to me that we are here," remarked Wiggins, another defendant, with resignation. "You have done your job. I and my fellow defendants will continue to do our jobs as AIDS activists."

"The court acknowledges the sincerity of [the defendants'] belief," responded Ferdinand as she handed down the sentences, noting that, as Mahatma Gandhi, Martin Luther King, Jr., and other prominent figures in the history of civil disobedience had been punished for their actions, so would she be sure to penalize the St. Patrick's defendants for their violations of the law. ▼



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Gay Flag Raises Ruckus for New California Governor

by Allen White

SACRAMENTO, Calif.—Five people were arrested on Jan. 7 during a protest which saw the inauguration of a California governor stopped for the first time in the history of the state. The action was similar in intensity to an ACT UP protest last November at the victory party for New York Gov. Mario Cuomo.

Nearly 200 members of ACT UP and Queer Nation chapters from throughout California filled a community center here where the inauguration, previously scheduled for the Capitol steps, had been rescheduled because of rain.

The primary action of the day came as Gov. Pete Wilson began his inaugural speech. About a dozen Queer Nationals executed a plan which had been rehearsed for weeks in San Francisco. One man jumped on another while others, with lightning speed, connected three-foot tubes together to form an 18-foot-high flagpole. Attached to the top was a four-foot-by-six-foot rainbow flag.

Within 15 seconds, the flag majestically rose above the crowd to the delight of hundreds of gay men and lesbians and to the shock of the new governor, the outgoing Gov. George Deukmejian, White House Chief of Staff John Sununu, the entire state Legislature and hundreds of dignitaries.



FLAGGING SPIRITS—Demonstrators are ejected from inaugural celebration.

The raising of the rainbow flag took on significance for the gathering because last October, on National Coming Out Day, a similar flag had been raised over the state Capitol building. Flags for other minorities and special groups have flown on the building to honor special events and days. A furious Deukmejian ordered the flag taken down.

Then, candidate Wilson announced that he would never allow the rainbow flag to fly over the Capitol. Gay and lesbian activists have demanded not only the flag but also that Wilson sign a proposed California law which provides for non-discrimination against gay men and lesbians and that he support a statewide domestic partnership bill which has

recently been introduced in the state Legislature.

Not more than 30 seconds after the flag was raised, Sacramento and California state police had formed a wall of law enforcement officers which moved fully one-third of the spectators over and then out the front doors of the building.

As the demonstrators were being pushed, they yelled and screamed with such fervor that the governor's speech was rendered inaudible, and the state's lesbian and gay community became the focus of attention.

The demonstration in Sacramento last week is the second time in three months a state governor has been directly confronted by the raw power of the gay community. On election night, last November, more than 300 activists from ACT UP and Queer Nation stormed the victory party for New York's Gov. Cuomo. There, the cries of "Shame!" made his attempts to deliver a victory speech virtually impossible.

Franz Wisner, a spokesperson for Wilson, declined to comment on the incident.

In Sacramento, those arrested said that they were subjected to beatings and homophobic behavior, which lasted for

almost 11 hours. Before the evening ended, Queer Nation members had been ejected from a public area of the jail in what they called a nightmare of over-reaction by law enforcement.

Two of the five arrested were charged with obstructing a public meeting, with the remaining three also charged with interfering with the operation of police officers.

One Queer National, Dean Tuckerman, had the word "homo" written on a piece of paper and put on the door of his cell. The alleged verbal taunting for him was even more cruel because the deputies ridiculed the physical handicaps associated with his cerebral palsy.

Derek Boyle, 20, was continually asked if he was "homo" or "bi." He said, "They slammed me up against the wall, slamming my head in a way that felt like I was hit in the jaw." One deputy, he claimed, looked at him and said, "He looks like he takes it up the ass." Another allegedly said, "Watch out, he is a militant homosexual." He said that he was then pushed down a corridor to a cell where, he said, they "slammed my face against a window."

Irwin Keller, the legal advisor for those arrested, was literally thrown out of the building. Keller was ejected following the removal of several Queer Nationals who were waiting for the release of those being detained.

Keller said that despite the fact that there were two urinals and a private toilet area in the restroom, Queer Nationals were allowed in one at a time. A deputy sheriff told Keller, "I don't want any lewd and lascivious conduct in my jail."

"They wanted some kind of retribution," Keller said. "The people that were involved were willing to risk the consequences of the law, no more. They were not opening themselves to anything that might happen. If there is punishment to be meted out, it is the job of the court to do that, not the job of the sheriff's deputies."

A spokesperson for the Sacramento County Sheriff's Department declined to comment on the allegations.

Queer Nation announced on Thursday at a press conference in San Francisco that they would return to California's capital city. "We are going to

See RUCKUS on page 28



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OUTTAKES

US LIFTS BORDER BAN ON HIV

WASHINGTON—Beginning on June 1, HIV-positive foreigners are welcome to visit or seek residence in the United States.

Health and Human Services Secretary Dr. Louis Sullivan lifted the 3-year-old ban on HIV-positive foreigners on Jan. 3, following a year of aggressive

protest by AIDS activists and the international health community.

Sullivan was given the power to erase the restrictions on Nov. 29, when President Bush signed a wide-ranging immigration-reform bill. Among much else, the bill also repealed the US's 38-year-old ban on gay and lesbian immigrants and tourists.

The HIV ban came into being in 1987, maneuvered through Congress by anti-gay Sen. Jesse Helms, and until the repeal takes effect on June 1, HIV-positive foreigners are still expected to

request an "HIV waiver" at their local embassy before traveling to the US. Under a compromise worked out last year, the waiver is placed on a separate piece of paper to be carried in one's passport, rather than stamped directly into the passport.

The seeds for scrapping the HIV ban were sewn last June when some foreigners boycotted the Sixth International Conference on AIDS in San Francisco to protest the Immigration and Naturalization Service policies.

The boycotters' viewpoint was forcefully presented at the conference's closing plenary session when hundreds of ACT UP members staged a deafening, half-hourlong disruption of an address by Dr. Sullivan.

They pelted Sullivan with paper and coins, blew whistles and blasted portable foghorns. Not a word of the secretary's address was heard in the auditorium.

Bush and Sullivan denounced the disruption at the time but now, seven months later, have fully met the protestors' demands.

"The combined pressure of direct-action groups, behind-the-scenes mainstream lobbying and the international health community weighed extremely heavy on the secretary," said National Gay and Lesbian Task Force spokesperson Robert Bray. "He got the message loud and clear."

The revised immigration laws also loosen certain restrictions on many other categories of people, including the Irish, European professionals, Salvadoran refugees and Mexicans with relatives here.

—Rex Wockner/Chicago

MADONNA IRKS, THEN PLACATES, RABBI

LOS ANGELES—Madonna, whose video, "Justify My Love," was banned by MTV, has apparently placated a rabbi



Glick Makes It Official

NEW YORK—With one hand on a copy of *Sisterhood Is Powerful* and the other raised in the air, Deborah Glick was sworn in as New York state's first openly gay legislator at a Jan. 4 ceremony in the Great Hall at Cooper Union.

New York State Supreme Court Judge Kristen Booth Glen officiated at the rite, attended by a gaggle of the city's highest-level gay politicians, including Tom Duane, Dave Taylor, Liz Garro and Marjorie Hill. Brooklyn DA Charles Hynes, Manhattan Borough President Ruth Messinger and Public Theater Director Joseph Papp were also in attendance.

Glick will represent Greenwich Village and parts of the East Village and the Lower East Side, including Little Italy, Chinatown, SoHo, NoHo and TriBeCa in the state Assembly in Albany.

—Andrew Miller

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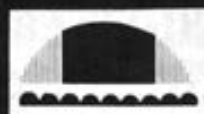
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RIM SHOTS

NOT JUST THE FACTS

by ANDREW MILLER

Jan. 7, to promote his new film, *Lionheart*.

"Above the belt," inquired Van Damme, "or below the belt?"

Funny, Rim Shots was just about to ask the same question.

KISSING DOESN'T

KILL: While sitting in cars parked in popular lovers' lanes in Queens, two heterosexual couples have been shot at with the same gun in the past ten months, resulting in one fatality, according to police.

When 24-year-old Giovanni Salamone was killed early on Jan. 7, the city leapt into action. Police Commissioner Lee Brown held a press conference, a special 24-hour hotline was established and the TV news led with the story all night. New York's daily newspapers ran stories on page 4 (the *Post*), page 2 (*Newsday*), and page B1 (*The New York Times*). All invoked the ghost of the Son of Sam.

In 1990, gay men and lesbians in New York City were regularly shot, stabbed, beaten with baseball bats, fists and hammers, frequently hospitalized and killed at least twice. The Gay and Lesbian Anti-Violence Project documented 252 separate incidents of anti-gay bias-related physical assaults in New York City through the end of November.

ALL YOU PEOPLE LOOK ALIKE: "GMHC executive director Tim Sweeney wouldn't say if ACT UP would disrupt Cuomo's State of the State address, which opens the year's legislative session tomorrow, as the militant AIDS group did

I CAME, I SAW, I CONQUERED, I SWEAR: If humpy, frequently shirtless, kick-boxing actors Steven Seagal and Jean-Claude Van Damme squared off, who would win?

That was the question the ever-inquisitive and increasingly nonplussed Arsenio Hall posed to the latter pseudo-pugilist, who appeared on his show Mon.,



JEAN-CLAUDE VAN DAMME



STEVEN SEAGAL

about in the alphabet soup of gay groups. But if it's handsome, blond, from Montana and wearing a suit and tie, it probably speaks for GMHC.

(There were no disruptions up in Albany.)

ENEMIES, A LOVE STORY: "George Bush proved once and for all that he is not an enemy of gay Americans."

Thus spake Gary Bastian, head honcho at gay political club Republicans for Individual Freedoms, in his year-end report.

Bastian cited Bush's signing of the AIDS-inclusive Americans with Disabilities Act, a gay-inclusive hate-crimes reporting law and his tacit support for the end of the US border ban on people with HIV.

PUMP IT UP: Put on your dancing shoes, click the heels together three times and repeat after me: There's no place like the Fifth Annual Night of a Thousand Gowns Charity Ball.

This year's drag do is set for March 16 at the Grand Ballroom of the Roosevelt Hotel, and the proceeds from the pricey \$100 tickets will go to the Lesbian and Gay Community Services Center, according to their majesties at the imperial court.

For more info, call (212) 673-7633 or (212) 794-8780.

SUBLIMELIGHT: For those of you who prefer to dance in your Doc Martins, don't forget Parties with a Cause every Monday from five to midnight at the Limelight. Party promoter Marc Berkley has promised that the entire take at the door of the club at Sixth Avenue and 20th Street will be divvied up among more than 20 community groups.

last year."

That's because GMHC's Tim Sweeney runs GMHC. For a comment on ACT UP, *Newsday* reporters Karen Freifeld and Vivienne Walt should have phoned ACT UP for their Jan. 8 article on GMHC's preemptory press conference dishing the governor.

Now, Rim Shots appreciates how difficult it is to be a daily reporter with all these gay people swimming

here who wanted her to recall the release because he feared her lyrics could inflame hatred against Jews.

"I certainly did not have antisemitic intent when I included a passage from the Bible on my record," Madonna said in a statement. "It was a commentary on evil in general. My message, if any, is

pro-tolerance and anti-hate. The song is, after all, about love."

On Jan. 2, Rabbi Abraham Cooper, associate dean of the Simon Wiesenthal Center for Holocaust Studies here, denounced the dance mix of the new top-ten hit, titled "Beast Within," and demanded that tapes and compact discs

be recalled by Warner Brothers.

"The notion that an icon of American pop music should, for whatever reason, zero in on the most notorious antisemitic quote in the Bible is totally unacceptable," he charged. "It's dangerous and an insult to every Jew."

But two days later, Rabbi Cooper



MADONNA

said that he believed Madonna's answer. "She was direct to the issue, she responded quickly, and we're relieved that she did so."

The lyric under debate is culled from the Book of Revelations in the New Testament: "And the slander of those who say they are Jews, but they are not, they are a synagogue of Satan."

Cooper said that the synagogue-of-Satan idea was "a very powerful weapon used against Jews in the Middle Ages." The German Nazis, who murdered more than six million Jews, "depicted Jews with horns in the image of the Devil," he said. Neo-Nazi groups have used similar imagery to promote racism in their outreach to youths, he warned.

The video version of the release's title track is the one banned by MTV for its sexy, androgynous content. Madonna has defended the provocative tape as a way to test censorship's limits with an "honest" depiction of diverse sexualities.

—John Zeb/Washington

ILGA EUROPEANS PLOT CONTINEN- TAL STRATEGIES

COPENHAGEN—Nearly 100 gay and lesbian leaders from 17 nations gathered at the annual European Regional Conference of the International Lesbian and Gay Association here on Dec. 28-31 to plan for the 1992 European unification.

ILGA co-secretary general Lisa

Innsbruck
Austria

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Power said that the social and economic unification of Europe was high on the agenda. "Despite increasing unity," she said, "there are unacceptably wide differences in the situations of lesbians and gay men in the different nations of the continent."

Denmark, for example, is one of the most welcoming nations for gays and lesbians. The ILGA conference was officially opened by Danish member of parliament Dorte Bennedsen and Copenhagen officials hosted a reception for ILGA at the Town Hall—site of the world's first legal gay weddings in October 1989.

Britain, on the other hand, is one of the most oppressive nations in Europe for homosexuals. ILGA delegates took to the Copenhagen Town Square on Dec. 31 and "symbolically scrubbed" a British flag "clean of government's homophobic attitudes," Power said, adding that in recent weeks Britain has increased penalties for certain types of consensual sex between gay men (including sado-masochistic sex and sex in public) and launched a campaign to ban lesbian and gay foster parenting.

Among the good news reported by delegates:

- The European Commission on Human Rights has accepted a complaint against Cyprus' male sodomy law.
- Switzerland and Iceland will adopt equal ages-of-consent for gays and heterosexuals.
- Ireland has finally agreed to abide by a 2-year-old European Court of Human Rights decision overturning that nation's sodomy law.
- And Czechoslovakia, the Netherlands, Norway and Sweden are moving toward the legalization of gay and lesbian marriage—such as was approved in 1989 in Denmark.

Delegates warmly welcomed a draft and resolution from the Council of Europe Parliamentary Assembly, which called for a continent-wide ban on sexual-orientation discrimination.

"This is an essential next step on the road to equality for lesbians and gay men in Europe," Power said.

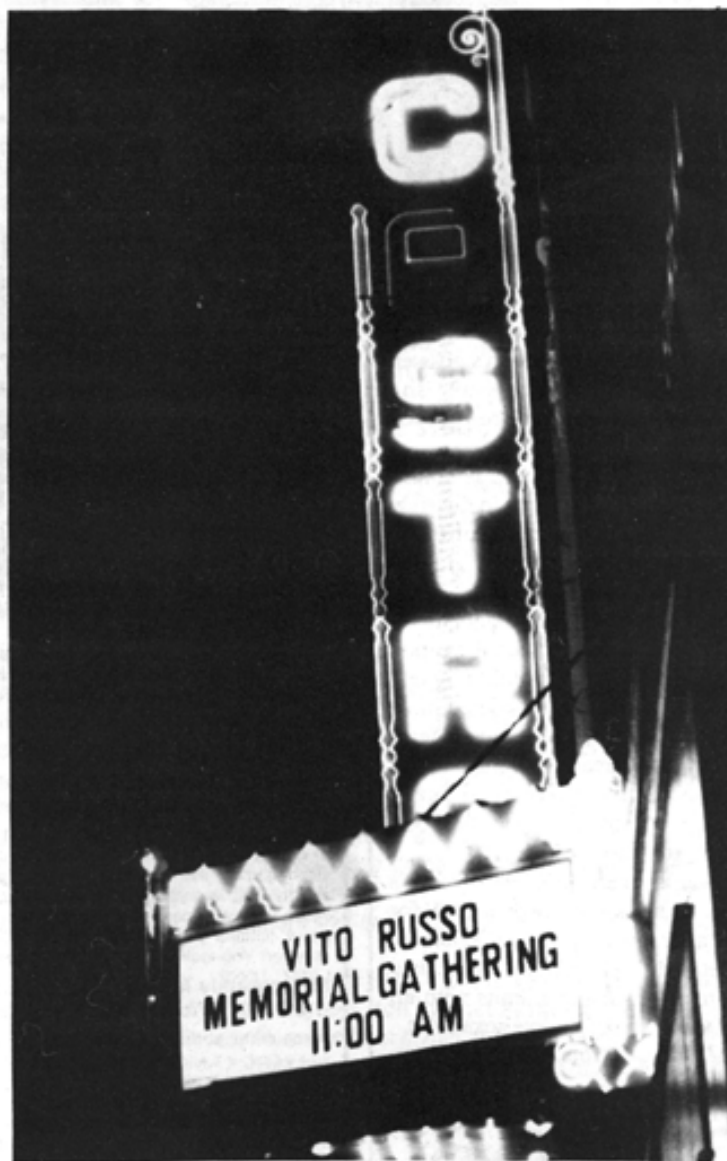
ILGA co-secretary general John Clark urged delegates to support their brothers and sisters in the Soviet Union, who face increasing attacks from the media, the police and the KGB.

ILGA's 13th annual world conference is set for June 15-22 in Guadalajara,

Mex. It will be preceded by the group's First Latin American Regional Conference on June 14-15.

To join IGLA, write IGLA Financial Secretariat, c/o CHE/Warner, 141 Cloudesley Road, London NI, England. Or phone, direct-dial 011 44 71 278 1496.

—Rex Wockner/Chicago



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NEW YORK—The late, great Vito Russo has been memorialized from coast to coast. On Thursday, Dec. 20, hundreds and hundreds of friends and fans of the film critic and activist packed into the great hall at Cooper Union to pay him tribute. And earlier in December, a memorial was held at the landmark Castro theater in San Francisco. Russo died from AIDS-related complications on Nov. 7.

—Andrew Miller

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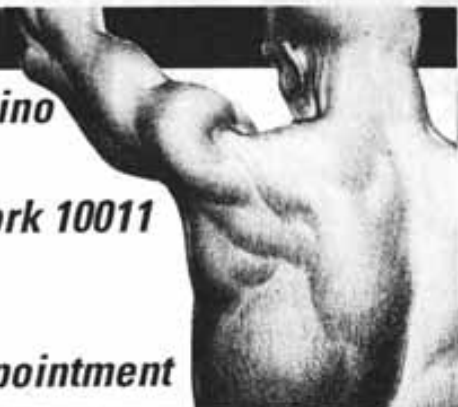
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AIDS THIS WEEK

edited by Paul Rykoff Coleman

HIV Counselor Eases Testing Fears

NEW YORK—Hernan Poza, an AIDS counselor with the New York City health department, tells this joke when he speaks to groups about HIV-antibody testing: During a counseling session, a client asks about HIV-positivity rates in the five boroughs. The counselor gives him the breakdown, noting Staten Island has the lowest. The client replies, "Then I'm having sex in Staten Island because the chances of *not* getting infected are greater." The point of this anecdote, Poza says, sitting in the office that he shares with another counselor and a photocopier, is that when there is risk of being infected with HIV, even ever so slightly, don't take it.

Some clients insist unprotected oral sex, for example, is a safe activity. Poza said that every counselor in the office has had at least one client infected this way. "If you know your partner has AIDS, would you go down on him without protection?" he asked. "The answer from clients is usually, 'No.'"

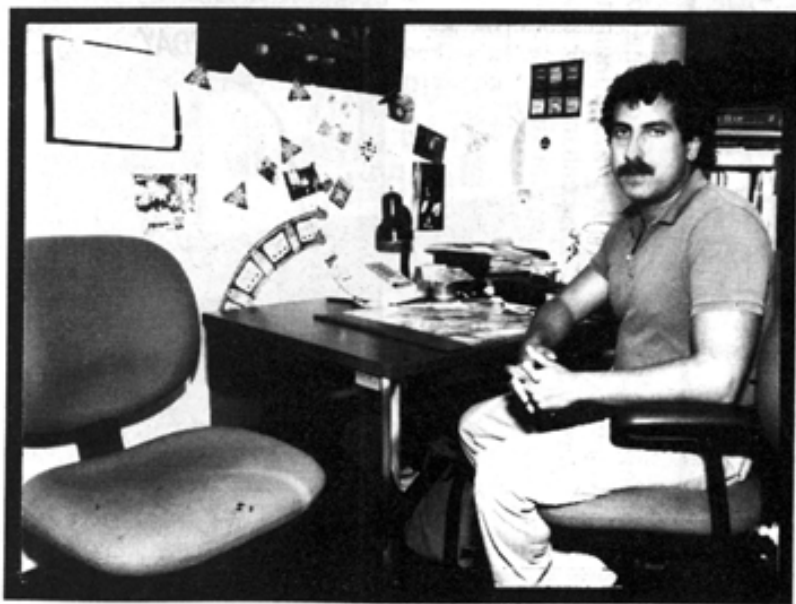
Poza is a project coordinator, overseeing four other counselors at the city's Anonymous Counseling and Testing (ACT) site at 303 Ninth Ave., a grungy brick building in the Chelsea section of Manhattan. Everyone tested with their knowledge in New York must have pretest and post-test counseling. Poza, who has a master's degree in social work from Hunter College, does this daily.

Getting tested at any of the nine ACT sites spread throughout the city is a multistep procedure: One must make an appointment by calling the city's AIDS hotline at (718) 485-8111. At that time, a phone counselor will discuss the implications of taking the test and schedule a time and location. Currently, the wait to get into the Chelsea ACT site is about a week. (At other sites, one can get an appointment the same day.) The Chelsea site serves mostly gay men because of its proximity to areas where large numbers of gays live.

At the appointed time, the client, who is identified only by a number, meets with a counselor before blood is drawn. Each counselor may have a different technique. Poza asks a series of questions designed to make the client articulate knowledge and feelings about the antibody test. Is this your first time tested? What brings you here? What did you learn from the hotline? Are you aware that this is not a test for AIDS, but for antibodies to HIV? How would you feel if you test positive? Or negative? What do you feel your risk has been? How do you feel about modifying risk behavior? If the client agrees to testing, and most do, a nurse draws blood in an office set up to do so. Finally, the client returns two weeks later for the result and additional counseling. The same counselor gives the result immediately and verbally, without "any hedging or chit chat about the weather," Poza said. At the Chelsea site, about 90 percent of those tested return for their result. Although the antibody test can be done

in a day, it takes about a week for the ACT site to get the results. The second week allows for a buffer if there are any problems, either at the lab or with the client. "If people get results immediately," Poza said, "it does not have the power that waiting two weeks has." While they are waiting, clients with anxiety or more questions may return for more counseling, Poza said.

Poza, who has tightly curled black hair and a weightlifter's torso, gets excited when discussing his work. Contrary to being depressing, his work allows him to help others make changes that may save their lives. "You can be a catalyst for people who are making changes," he said. "The information is there to help people live their lives longer and better. It's a privilege to be involved with this." The notion that some HIV-positive people react hysterically when told of their result is a myth. "It can be an intense reaction," he said, "but it's not a breakdown thing." After a positive result, counseling focuses on taking



TAKE A SEAT—Hernan Poza

charge of the situation. Poza urges the client to find out as much about approaches to management of HIV infection as possible, whether it be modern, holistic or spiritual medicine. He also stresses the importance of safer sex and taking general good care of oneself. And he urges the client not to accept anything on face value. "We urge them not to splay themselves at the doctor's feet, but to question everything." Although the client may bring a lover or friend for support, they cannot be in the counseling room when the result is given. However, they may join the client immediately afterward and be part of the counseling session, Poza said.

An issue often raised is whether the sexual orientation, personal beliefs or HIV status of the counselor get in the way of counseling. Poza said that it shouldn't, because the counselors tend to act neutrally and not give out this information. "We won't be judgmental about anything," he said. "We have a straight woman who can talk fisting with gay men."

Most of the posters that cover the walls at the ACT site are gay-oriented because of the large gay clientele. The site does get intravenous drug users and their sexual partners as well as health care workers worried about getting HIV from needle pricks.

Of the nine ACT sites, the one in Chelsea has been operating longest, since October 1986. The health department operates 15 additional sites in hospitals. "With counseling, it's not medical or technical information that's important," Poza said. "It's the repercussions. The session serves to weave together what we know about HIV and what the client's expectations are." ▼

—P.R.C.

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PANTHERS

Continued from page 13

behind the logo."

The designer, who declined to be identified by name, also pointed out that the graphically arresting logo has a more practical purpose, too: Because it is bold and easily recognizable, it provides visibility on the street that serves to alert both victims and gay-bashers that somebody is keeping an eye out.

Currently, the Pink Panthers, which were formed in late July as an offshoot of Queer Nation, have both East and West Village contingents that patrol the late-night streets on weekends.

And despite MGM's aggressive posturing, the lesbian and gay Pink Panthers have no intention of giving up either their catchy appellation or their distinctive logo.

"We're not giving up our name. Let them give up their name!" Wells spat out. "It's gay-bashing! If we let them get away with it, we might as well let the guys on the street get away with it." ▼

RUCKUS

Continued from page 19

hit them again and again until we see some change in the conduct of the Sacramento County Sheriff's Department," said Katz.

Many gay Sacramento residents say that homophobic conduct by sheriff's deputies is not unusual. San Francisco Queer Nationals expect strong support when they return. One person, Steven Blakley, 26, of Sacramento, said: "I believe in what they are doing. We can't stay in the closet any longer." ▼

STOP THE VIOLENCE

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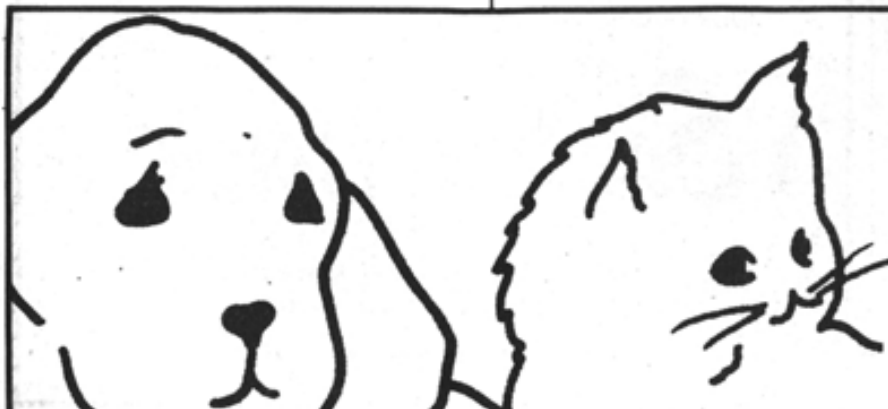
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- ▼ If you feel threatened, cross the street, turn around, run to a safe place or walk closer to traffic.
- ▼ Always have money for a bus, cab or phone call.
- ▼ Be aware of who is in front of you and who is behind you.
- ▼ Don't wear headphones.
- ▼ Have your keys in hand when you reach your home or car.
- ▼ Conceal your money and jewelry.
- ▼ Carry a whistle, and if you feel threatened, blow it, or shout "fire" to attract attention.
- ▼ If you decide to bring someone home, introduce her or him to a friend or bartender so that someone knows with whom you left.
- ▼ Harassment is often a prelude to an assault. If you decide to answer back, be prepared for any consequences that may occur.

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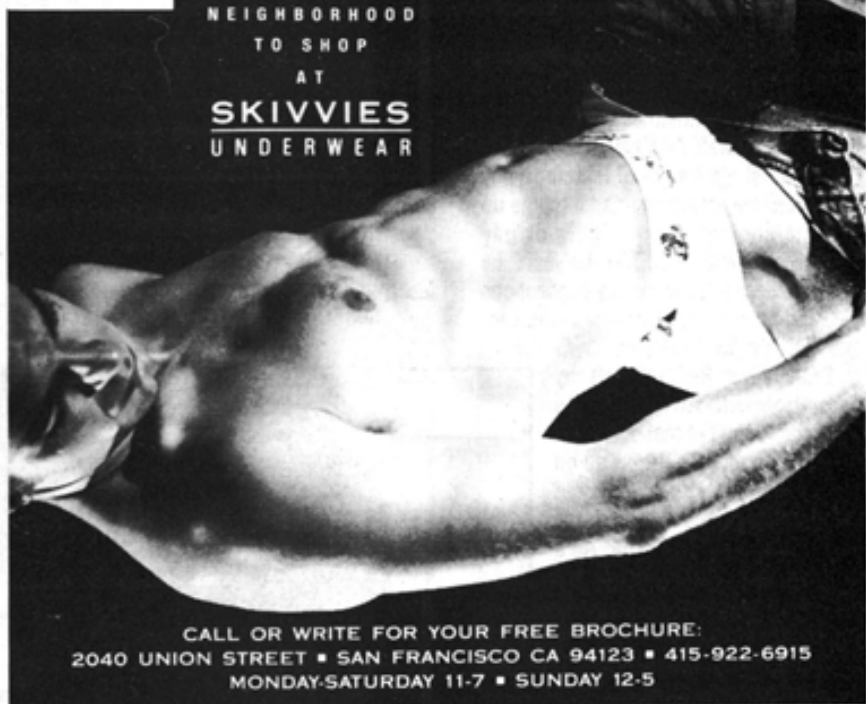


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MILESTONES

RICH AMATO

It is with a deep sense of loss that I write this. During Christmas weekend, Rich Amato passed away. As a gay man growing up on Long Island, I knew of Rich for many years. His name always seemed to come up when the subject of gay rights or gay activism was mentioned. Over the years, he wrote countless articles for gay publications on LI, and he served as the news editor for some of those gay publications.

I finally met Rich through my association with ACT UP/LI. As soon as he found out that several of us had set up an ACT UP group on LI, he was there. He helped us get the publicity we needed in both the gay and the straight media. As a result of my being an activist on LI, I got to see a lot of Rich, usually at demonstrations, government hearings and ACT UP meetings. We talked about getting together socially but only found the time to see one another as activists. When I knew him, Rich was living with AIDS. This limited his ability to travel on LI, as well as causing him numerous hospitalizations.

Many times, Rich's fight for gay rights was a thankless one. LI gays are very closeted, and most gays did not support his fight for our rights. He tried organizing a Gay Pride Parade on LI but met with no gay community support. Based on my own experience, he was probably resented by many in our community because of his fighting for our visibility and rights. In spite of this, he fought for years. He singlehandedly set up and operated the LI Human Rights Project. He was a true warrior in our fight, and I will miss him for that, as well as for his strength and support of my own activism. I will also miss those social events, and all that could have been.

I hope he now finds the peace that he did not find while he was alive. I also hope that LI one day becomes the home for gays and lesbians that he fought so hard for.

Act up! Fight back! Fight AIDS!

—Gary Konecky

On Dec. 21, 1990, Rich Amato died of AIDS-related complications. With his passing goes a virtual epoch of civil rights activism in Suffolk County and throughout Long Island. In a field so uncharted and untried as gay and lesbian civil liberties, few have left such a clear signature as did Rich.

In the past several years, Amato received awards from a host of progressive and philanthropic organizations. For his

nationalism accomplishments in Long Island's gay periodical *PARLEE PLUS/Equal Times: The News*.

And Rich's civil rights efforts transversed several decades. As New York state NOW President Marilyn Fitterman said upon his passing: "There was no aspect of gay/lesbian/feminist politics in which Amato was not fluent." They had once served together on the New York state Human Rights Commission Advisory Board and were close activist allies ever since.

As a close associate and personal friend of Rich's, I have worked with him on more projects than could be named, from the aforementioned County bill to the Suffolk County Police Department's gay sensitivity-training program which Rich initiated some years ago. And when I sang (I'm a musician by trade) at his pre-funeral service on Sunday, Dec. 23, the selection was, at Rich's request, Holly Near's gay anthem: "We are a gentle, angry people, and we are singing, singing for our lives." The HIV epidemic to which Rich eventually succumbed has certainly brought new meaning to that song.

Rich was truly a humanitarian and certainly one of the most knowledgeable people in the country vis-à-vis gay politics. He is survived by his brother, Jim, and his parents, Anna and Diego Richard, all of whom were enormously supportive of his gay civil rights projects. He also leaves a circle of

dedicated friends, both co-workers and politicians, and a beloved dog, Tai-Tai, whom the family will adopt.

Rich died on the longest night of the year. His educational and philanthropic efforts to conquer the virus that killed him long pre-dated his diagnosis. One can hope that the dawn of 1991 will begin to dispel the ignorance and homophobia that has surrounded the AIDS epidemic. It would be Rich's dream come true.

—Sandy Rapp



lobbying work on the bill to extend Suffolk County's Human Rights Commission's protection to the gay community. Rich was honored by the Long Island Progressive Alliance. A year earlier, in 1988, the East End Gay Organization awarded him the annual Elaine Benson Gallery honor. And in 1990, Rich was among the honorees at a Long Island Association for AIDS Care banquet. In addition, the New York state organization, FAIR/PAC, presented Rich with a 1989 media award for his impressive jour-

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Domestic Partnership: the NYC Debate Begins

by Arthur S. Leonard

The New York City domestic partnership bill was formally introduced on Nov. 20, producing ecstatic proclamations from supporters and legal objections from opponents. The Council sponsors announced that they would push for hearings on the bill this spring. The bill's introduction begins the formal debate over domestic partnership in New York City. It is important now to be clear about what the bill would and would not do, and why it is only a first step in addressing our unequal treatment.



The bill is at once comprehensive and limited—comprehensive in going as far as the city can in legislating equality between domestic partners and marital couples, but limited because many important distinctions between domestic partners and marital couples are governed by state and federal law which the city has no authority to change.

The bill does two things: First, it sets up a procedure for couples to formalize and dissolve their domestic partnerships in a way recognized by the city; second, it makes unlawful discrimination against domestic partnerships in all city policies, practices and programs.

Formalizing a domestic partnership will be simple. The partners must sign a form in the presence of a notary public, swearing that they are domestic partners who live together in a committed relationship and are jointly responsible for the living expenses of their household. It is up to the partners whether they file the form with the city or just keep it at home, although they may be required to produce the form if they want to take advantage of their partnership status to obtain some benefits. If somebody who is living in a partnership that is not formalized dies, the surviving partner could supply

evidence about the relationship to qualify for benefits due a survivor, just as a surviving partner can prove that he or she is entitled to be treated as a family member of a deceased tenant in a rent-regulated apartment under state housing regulations. If domestic partners formalize their relationship, they have to take certain formal steps to dissolve the relationship.

Once the bill becomes law, a new category of discrimination would be recognized. In any situation where the city recognizes a marital relationship as the basis for some benefit or policy, a

*The domestic partnership bill
sets up a procedure to
formalize and dissolve
domestic partnerships and
outlaws discrimination against
domestic partnerships in all
city policies.*

domestic partner would qualify in the same way as a spouse. For example, if a city hospital recognized the right of a spouse to be consulted on medical care or to visit in the intensive care unit, it would have to extend the same rights to a domestic partner. Similarly, if the spouse of a city employee was entitled to some benefit, a domestic partner of a city employee would be equally qualified, including the right to participate in employee group insurance plans. Anybody who suffered discrimination would be entitled to pursue a remedy at the City Commission on Human Rights or the state courts. The bill excludes city tax laws from its coverage and makes clear that it is not intended to change any

rights under state or federal law.

So far, so good. But the bill does not (because the city cannot) create the legal equivalent of marriage for lesbians and gay men, because the city's legislative authority is limited by the concept of preemption. Certain subjects are reserved for determination by the state, including marriage and the many legal rights and responsibilities flowing from marriage. Only the state can legislate to recognize non-marital relationships for purposes governed by state law, such as the distribution of a person's assets if they die without a will, the ways in which people can jointly own property, rights people may have with regard to the children of those with whom they live and a host of other legal issues.

That is why a long-term goal should be to achieve recognition of the domestic partnership concept at the state level. The process has begun with the rent-regulation rules adopted in response to the July 1989 *Braschi* decision and with a bill introduced at the state level by Franz Leichter, but much work remains to identify all the state policies and practices which would require adjustment and to persuade regulators and legislators that such adjustments should be made. Even more work will be required at the federal level, where many benefits and entitlements are defined in terms of spousal relationships under public welfare programs, immigration laws and in many other contexts.

Getting back to our city bill, the first argument from the opposition (speaking through the City Council's legal division) is the claim that the council does not have authority to go this far and enact this limited bill. They contend that the state's domestic relations law has totally "occupied the field" of "domestic relations," divesting the city of legislative authority over any domestic relations topic.

Nobody can predict with total

accuracy how the courts might react to that argument, but I don't think it has much merit. The bill does not give domestic partners any of the rights conferred on marital partners by state law. In legal effect, the bill only forbids discrimination by the city, not by private persons or businesses. There is nothing in it to stop a private employer or business from recognizing a domestic partnership on its own, but the bill would not require it.

There are two tests to determine whether local legislation is preempted: (1) Does the local law permit something that state law forbids? (2) Does the local law prohibit something that state law specifically authorizes? Here's an example of how this test works: The city passed a law banning discrimination by private clubs which have more than a certain number of members and a budget above a certain amount, having found that they were places where business activity was conducted and were not truly private. The clubs' association challenged the law's constitutionality, arguing, among other things, that because the state human rights law did not forbid them from discriminating, the city could not do so either. New York's highest court rejected this argument: State law did not forbid these clubs from discriminating, but it did not specifically authorize discrimination, so the city was free to forbid it.

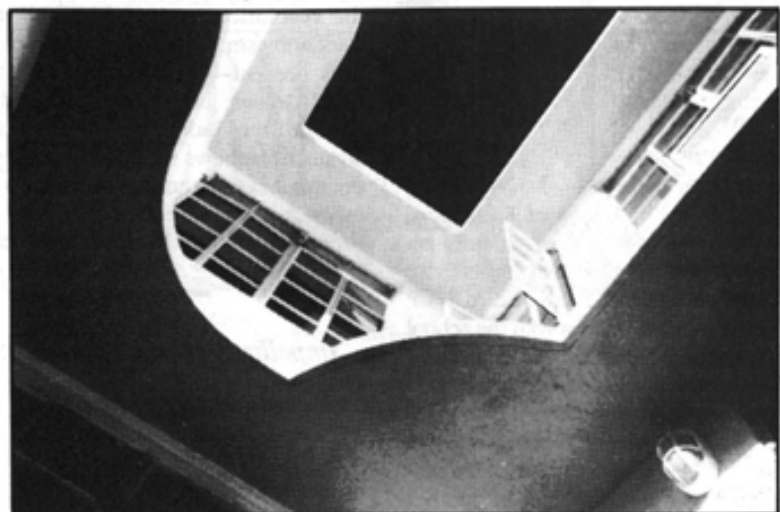
State law neither requires nor specifically authorizes the city to discriminate against domestic partnerships in its own policies and practices. State law provisions dealing with marriage are gender neutral (although they've been interpreted to authorize marriages only between persons of the opposite sex), but nothing in state law directly forbids the city from recognizing additional forms of family status (such as domestic partners), and indeed the city has already done so in a variety of contexts.

Opponents rely on state provisions abolishing "common law marriage," but such reliance is misplaced, since the bill would not create a status akin to common law marriage (under which a man and woman could claim the legal status of spouses merely by living together openly as a married couple). Common law marriage doctrine entitled them to be treated as spouses under state law, but the domestic partnership bill would have no such effect.

A serious non-legal argument raised against the bill is that it would be costly at a time of fiscal stringency, but this has nothing to do with constitutionality. When it comes to questions of social justice, the issues should be principle rather than money, and the refusal of those who say that they "support the concept"

to endorse this bill on fiscal grounds is deplorable. Every advance in civil rights costs money. Furthermore, nobody has undertaken the serious study that would determine how much it would cost. That's why we need hearings on this bill and the testimony of experts as part of its consideration. ▼

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"Good Night, Irene"

by Allen Roskoff

Watch your butt—or Irene will watch it for you.

I'm referring of course to Irene H. Impellizzeri, Brooklyn's self-proclaimed expert on anal intercourse. As a member of the City's Board of Education, Impellizzeri made an open attempt on Dec. 19 to ban the Hetrick-Martin Institute for Gay and Lesbian Youth and ACT UP from any and all dealings with the school system. The silence from the political establishment has been deafening.

Impellizzeri is the board vice president, and, as such, she gets a car and driver, offices at the Board of Education and is allowed to live in another century. The members of the board are chosen by the borough presidents (each of the five borough presidents selects one) and the mayor (who chooses two).

Impellizzeri, who represents Brooklyn Borough President Howard Golden, accused the Hetrick-Martin Institute of "encouraging students to engage in anal intercourse and/or facilitating their doing so." She also lied, stating that that institute's AIDS educators do nothing to warn students about the dangers of unprotected anal sex.

Impellizzeri is the Catholic church's mouthpiece on the board, and she also went after ACT UP for "violence and rowdiness" and sought to banish them from the schools, too.

This church lady's resolution to ban Hetrick-Martin and ACT UP from the school was immediately assailed by an exasperated Chancellor Joseph Fernandez, who had already provided evidence to her that none of her charges against Hetrick-Martin were true.

But when it came time for a vote on Impellizzeri's resolution, only one



representative—Ruth Messinger's appointee, Luis Reyes of Manhattan—voted against her. Reyes condemned the resolution as "gay-bashing" and "McCarthyism." The other three members present—Queens representative Carol Gresser and mayoral appointees Gwendolyn Baker (president) and Westina Matthews (at-large)—abstained on this brazenly anti-gay motion (the other two reps, Ninsa Segarra of the Bronx and Michael Petrides of Staten

Impellizzeri is the board vice president. And as such, she gets a car and a driver, offices at the Board of Education and is allowed to live in another century.

Island, were absent).

Not surprisingly, the school board is an appointed body with no openly lesbian or gay member. As usual, we were denied the right to speak for ourselves.

After the proposal, Howard Golden was asked by his staff to issue a statement condemning his appointee's actions. So far he has refused to do so and is said to be angry that staffers have raised the issue with him. We should recall that Golden went against the gay and lesbian rights bill in 1974 when it almost passed, reading Levitical condemnations of homosexuality as an "abomination" before he voted. As borough president, he has failed to properly recognize our community, and we have been severely shortchanged by his office. Gay activists in Brooklyn feel

that the borough president is hopeless, and our community suffers.

Since Golden won't reprimand Impellizzeri, we'll have to do it ourselves. Call her at (718) 935-3303 and tell her that we must have AIDS education and condoms in our schools. Let her know that she's an out-of-date homophobe. Say, "Good night, Irene."

It's also important to lobby the Board of Education members who abstained (for whom the hottest place in hell is reserved). Contact Baker at (718) 935-3300, Gresser at -3304 and Matthews at -3393. And please don't forget to thank Dr. Luis O. Reyes (-3301) for his leadership in opposition to this bigotry. If you'd rather write, all these folks—including the chancellor, who should also be thanked—are at the Board of Education, 110 Livingston St., Brooklyn, NY 11201.

This gay-bashing resolution was Impellizzeri's shot across the bow in her war against condoms and safer-sex education. She was attempting to sensationalize the issue and to provoke the gay and lesbian activist community into actions that could jeopardize the chancellor's entire AIDS education plan including condom availability in the schools. GMHC, Hetrick-Martin, the Department of Health, the Minority Task Force on AIDS, the New York AIDS Coalition, ACT UP and many other AIDS groups have been hard at work for years now pushing the schools into a more effective role in preventing HIV infection among adolescents. We need to join their efforts. When you call the board members, lobby them on behalf of the AIDS education plan.

The hearing on the plan will be held on Jan. 16 at 110 Livingston St. in Brooklyn. The cast of characters will be reminiscent of those present for the City Council hearings on the gay and lesbian rights bill. The right-wing

fundamentalist zanies who opposed us on civil rights have now turned their attention to fighting safer-sex education and condoms. This cast includes Queens congress member and county leader Tom Manton and Staten Island Council President Guy Molinari. Both are right-to-lifers.

This, of course, is much more than a gay and lesbian battle. But we should be at the hearings, especially those of us who are parents, students, teachers, AIDS educators and activists. ACT UP will be demonstrating out front. If you're not planning to testify, I suggest you join them. All of us have a stake in the future of gay and lesbian youth. And as a group that has dealt with AIDS so heroically and sanely, we have a lot to teach the rest of the city about containing the crisis.

Howard Golden must demand Impellizzeri's resignation from the board. She must no longer represent the people of Brooklyn. Golden must start representing Brooklyn's lesbians and gay men. He cannot ignore the goings-on of his appointee because his silence equals death. We must demand that he take actions.

- Longtime peace-activist Trudy Mason appears to be a viable candidate for the Assembly seat just won by Republican John Ravitz. Jason is well known around town for her peace activities, and she hails from the Lexington Democratic Club. The way the Republicans are going, we need the loud voices of peace activists in all houses of government. Mason should benefit in the gender gap that gives an edge to women candidates in Manhattan. While that worked against us when it gave the listless Carol Greitzer her edge over gay activist Tom Duane in 1989, here it would be doing society a service.

- In Harlem, Tony Spencer, who serves on the governor's Advisory Committee for Black Affairs, is considering a race for the anticipated new Harlem City Council seat. Spencer serves the governor and his community well and shows that a constituency office can really be effective if the people in it are effective. Spencer did much work on the Jesse Jackson and David Dinkins campaigns and supported and contributed to Deborah Glick in her Assembly bid. Spencer has been a forceful advocate for our community in many different arenas.

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Also considering running are District Leader Peggy Shephard and David Givens, chair of Community Board 11.

• Christopher Park at Sheridan Square will finally be getting George Segal's sculpture *Gay Liberation*. The sculpture should have been put there years ago, but in order to have had the sculpture placed in the park, former Parks Commissioner Henry Stern had to be placed elsewhere. We won the fight to have the sculpture in the park during Stern's tenure, but Stern wouldn't budge on his opposition. Remember Henry Stern? He was parks commissioner when Parks Department employee Katherine Herzog sued the city for anti-lesbian bias. Stern's response and performance in the matter were a disgrace. Now Stern is president of Citizens Union, a group which has a history of denying preference ratings to lesbian and gay candidates. So homophobia vacated the Parks Department and found a home with Citizens Union. Betsy Gotbaum, current commissioner of the New York City Parks Department, is to be commended for bringing the sculpture to its rightful home. Thanks, Betsy.

• In our struggle for peace in the Middle East, social justice at home and for new national priorities, it is vital that the lesbian and gay community play an active and visible role. Join the Saturday, Jan. 26, march on Washington. ▼

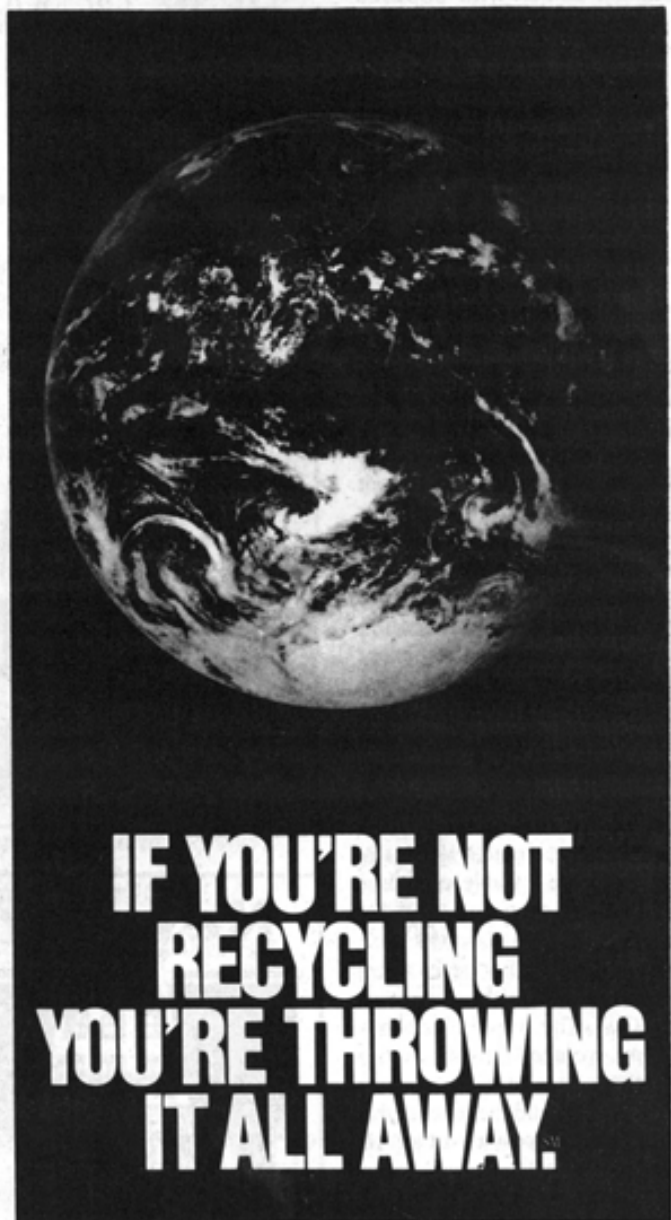


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**a matter of
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W

hen queer talk of politics and disease is momentarily exhausted, conversation returns to weightier issues. Specifically, body image. Who's fat and who's thin.

The queasy subtext: Who's perfect and who's unacceptable, by dint of their pec size or waistline. This is no mere parlor game. Among the countless mortals living among queer gods and goddesses, few are content with their physical appearance. My friend John is an award-winning writer and adorable WASP. When the tire forming around his belly became oppressive, he ran off to a health club. Now, weightlifting competes for time with work on his new novel. Roy, a dear pal with boyish good looks and a frame of respectable dimensions, coaxes friends weekly to feel the progress of his Megafitness Gym biceps. My own beau, Dave, is a handsome blond. His thin frame is enviably proportioned, yet he still strips down with a groan and dismisses my hoots of approval. And there's a similar story for every other friend.

Obsessed as they are, these people know the score. In our queer community, appearance counts. If you're looking for compassion or justice, try another culture. It is a nice but naive notion that AIDS has moved us to greater love for one another. If anything, the epidemic has moved us to worship these values even more so, to run from the hellish sight of wasting bodies to embrace the youthful, the lean, the muscled, the attractive. Chubby, fat and obese queers register for outcast

says, AIDS gives that standard a pathetic twist.

"People get their self-worth from the attentions of others," he explains, "and they thrive on it. Finding out that they're HIV-positive has not had the effect of re-evaluating the way they get their self-worth. Instead, it has made them frenzied about getting as much attention and self-worth as they can in a short time. And it freaks them out absolutely to think that they're going to lose that one thing that gives them self-worth."

Phil (not his real name) says that he was "a sexual nonentity" in high school. Then he began working out, obsessively. He sculpted his thin, short frame into a tight, highly defined machine. Now he considers himself a sex symbol. So do others. He makes extra money dancing in his scanties at an East Village club. He is ambivalent when it comes to talking about body image. Gyrating on top of the bar, Phil obviously basks in the adulation. "It's not entirely unpleasant," he admits. "I don't mind being objectified, to some degree. As a man, I feel it's liberating—striking a blow for gender equality—to be purely a piece of meat."

"Of course, I expect to be appreciated for more than that," he adds quickly. "I'm not interested in someone who's incapable of appreciating my other qualities."

Phil splits his time between East and West Coast life. His relationships are numerous, their duration brief. Phil finds himself the victim as well as the champion of his crusade for physical beauty. "Our predilection for muscled bodies comes obviously from society's emphasis on physical perfection," he says. "It should be gotten beyond rather quickly, because it ends up

how the queer community trims the fat

status. Likewise for extremely thin folk. We are a community that has given its approval to a culture of body fascism.

The impact of this issue can be measured vividly: Never before in researching an article have I been told so often to use aliases or to accept statements off the record, and been simply denied an interview. Body fat is serious business.

a Tuesday night at the Tunnel Bar, an East Village hangout for neighborhood artists, activists, old clones and new. The Christmas decorations still twinkle and blink, vying for attention with the porn films on the television. Jim, a tall, dark-haired man of 25, is talking body image with a couple of friends. Like Jim, these guys have little to worry about. They are better than average-looking, and the body definition beneath their T-shirts is apparent.

Jim (an alias), the son of an international diplomat, has lived around the world. He insists that appearance is an oppressive factor in the American gay community. Europe has no parallel. He chalks it up to a masculinity-standard foisted upon us by straights—and readily accepted. In a queer community where self-esteem comes from another's adulation of you, he

just aping that superficiality. At a point, it isn't liberating, and it leads to rotten objectification and not-niceness."

What of lesbians? Do they fare better? Legend says yes. The traditional vignette has portrayed lesbians in love, their middles expanding effortlessly. Deb Brown (her real name) is a 28-year-old lesbian. She lives in Copiague, LI, where a different breed of lesbian dwells. Brown calls them "mall girls" and identifies them by big hair and slacks.

Brown works in the state health department's AIDS epidemiology program. At night, she's a waitress. Between the two jobs, there is little time for eating. Although she considers herself "fairly big," the two jobs keeps her weight steady. Brown has battled weight gain for several years, but she scoffs at the fat dyke stereotype: "The myth of fat lesbians began because heterosexuals needed an excuse for why women wanted to be with women." She claims to see more compassion in the women's community for overweight people.

A long-term relationship was unraveling three years ago when Brown decided to join Weight Watchers. She had

by jay blotcher

ballooned in the time spent dating another woman. "You know the old saying: Get in a relationship, get fat and happy." It was the only program she found effective; within 45 days, she shed 25 pounds. On her own, she lost 25 more.

Her succinct appraisal of the body-image obsession? "A lot of people are just way too superficial. It's existed before, and it will continue."

Siobhan (not her real name) is a 35-year-old lesbian living in Manhattan. Her 165 pounds cover a five-foot-seven-inch frame. She has been in a relationship for eight years with another woman, but she is vulnerable to the same standard as single lesbians, and women in general.

"This culture treats fat as a moral issue, which is completely out of place. Lesbians don't take the same moralizing and punitive position as those in the general culture. Gay men do—I think it may have to do with being men."

She feels that the lesbian world claims a different party line on body-fat policy. "I've not found a lot of discrimination against fat with lesbians. Women are a lot more willing to overlook physical specifics in the search for an ideal personality."

In the past year, Siobhan has bought the same pair of pants in three sizes. Her lover doesn't care. Neither does she. Quite a switch from her last relationship, which lasted six years. The woman was anorexic. She was also sadistic. If Siobhan's weight rose above a certain level, her lover would refuse to sleep with her. Eventually, Siobhan followed suit. After a traumatizing move to New York from Washington, DC, com-

ing loudly over David Bowie's "Rebel, Rebel," Ovidia describes the sedate, somewhat-closeted queer bar scene of her native city. She doesn't feel that lesbians dress up for one another. She is vague about the existence of body fascism in the clubs.

Her preference, when pressed, is "well-toned people, but not muscular." I ask her what her feeling is when she sees an overweight lesbian? "She's probably a nice person," Ovidia giggles. Would she be attracted to her? She stops, her eyes narrowing. "How overweight?" She expresses an interest in the bartender downstairs, who is not thin but not fat. "She's heavy. Heavy is nice. Then I don't feel bad. I think bigger than me is good."

Has Ovidia ever turned down a woman because she is overweight? "Only because she was short. If she were weighed the same and taller, she wouldn't be overweight, would she?"

Sharing a table with Ovidia are her friends, Bill and Leah, both from Iowa City. Bill is a timid, rosy-cheeked, man-boy with glasses and unruly brown hair. He is dressed in a sweater, shirt and slacks. Bill admits that he feels oppressed by "gay culture" standards: "I feel a little bit inadequate about the appearance of my body, but I'm too lazy to do anything about it."

For some, the societal standards of queer body image are a constant reminder of inadequacy. Siobhan recognizes a lifelong struggle with the time-honored ideal.

"When I can't find clothes that fit, that's oppression," she says. "When I listen to fat jokes, that's oppression. When people ask me why I can't diet, that's oppression."



In our queer community, appearance counts. If you're looking for compassion or justice, try another culture. It is a nice but naive notion that AIDS has move us to greater love for one another.

pounded by family crises, Siobhan became neurotic about eating. Her appetite faded out. She took to picking through the refrigerator, throwing out uneaten food because she was convinced it had spoiled. She stopped short of seeking professional counseling and forced herself to overcome anxiety and eat.

friday night at Crazy Nanny's, a lesbian bar in the West Village. On the video screen, David Lee Roth is ogling a fleet of bodybuilder women. Few patrons are watching; they're more concerned with making small talk. The manager, a strong-featured, dark-haired woman in a pullover, is guarding the door for under-21s and hetero men who are merely shopping for kicks. Both levels of the bar are filled comfortably with a variety of women. Some are the "mall girls" of Deb Brown's part of the woods. Others are lipstick lesbians in fashionable evening attire. Some of the women are overweight. Others are not.

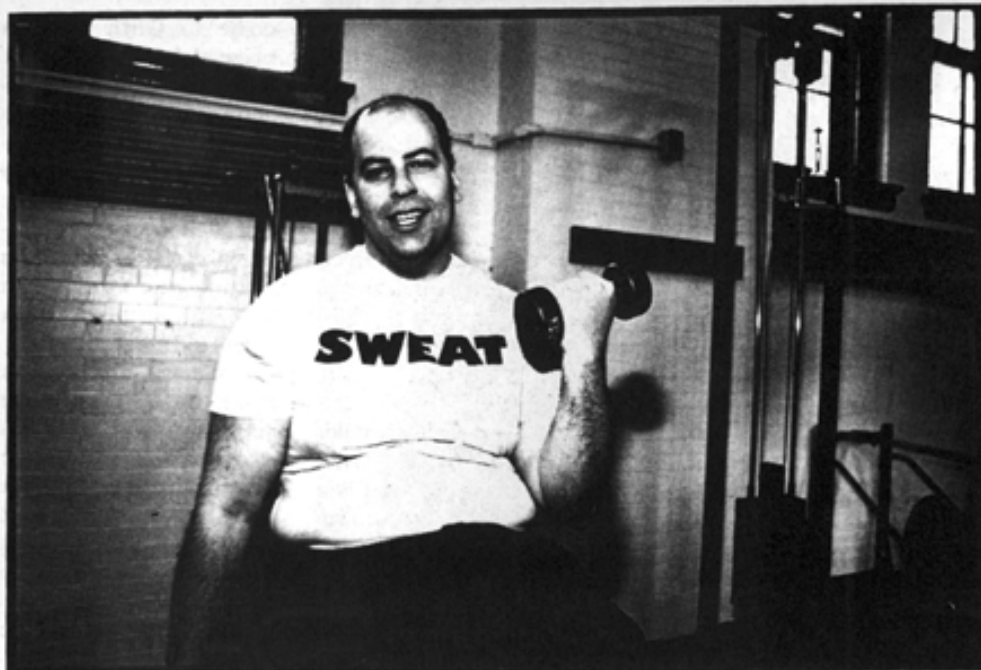
Ovidia, 29, is a thin, nicely dressed woman with a sharp but pleasant English accent. She comes from Singapore. Speak-

For others predisposed to obesity, living in the queer community means a tortured existence. Consider Ron, 27, who asked that an alias be used. He is a gentle-eyed, brown-haired man with expressive hands. At an attractive weight of 160 pounds, Ron seems at ease with his tall body. But there are emotional scars. At one point, he carried an extra 70 pounds.

His family background is an emotional minefield, all issues concerned with weight. Ron was raised in a Jewish middle-class family near Los Angeles. The only problem was, his parents wanted to be slim WASPs instead and were unable to cope with the reality of the situation: His father weighed 350 pounds; his mother was bulimic. The obsession with image maintenance took its toll. Ron became a battered child. He began overeating to cope with his problems. Naturally, they worsened.

"I had a choice: I could either hurt other people, which is what my parents did," he recalls. "Or I could hurt myself. And I did. I ate compulsively and got fat."

As a fat young adult, Ron even attempted suicide. Therapy was needed in tandem with a diet plan. Slowly, the sup-



PATRICK GILES

pressed feelings came to the surface. A major problem was Ron's inability to accept his homosexuality. Since he was not attracted to women, he gained weight to keep them away.

Experts in the field of eating disorders recognize the plight of homosexuals. Dr. Ellen Shor-Haimoff is a clinical psychologist practicing in Gramercy Park, a fashionable area of Manhattan's East Side. Her associate is Regina Hausler, PhD, a licensed psychologist.

Both women have counseled people with bulimia and anorexia for several years. In fact, back in 1978, a weekend workshop they held for bulimic females attracted many lesbians. The workshop was so successful that it ran for two years.

"If you have mixed feelings about your homosexuality, and you have the extra burden of an eating disorder, your self-esteem is really going to suffer," Shor-Haimoff says. "If you hide who you are, you're really going to hurt yourself."

Among their clients, Shor-Haimoff and Hausler have seen many gay men. These men were wrestlers, bodybuilders, dancers and models. They were in the business of body and definition, where their bodies were their business. They were living under the constant pressure of maintaining perfection, lest they lose their job. Says Shor-Haimoff, "They suffered from the same tight restrictions that society usually puts on women insofar as looks [are concerned]."

Hausler says that there is no essential difference between eating disorders for heterosexuals and homosexuals: "They both have something they keep as a secret. They can't get to this secret that they consider so terrible, so they introduce an eating disorder as a way to avoid dealing with the problem."

Dr. Steven Levenkron, a psychotherapist practicing on the Upper East Side of Manhattan, is the author of several books on the subject of eating disorders, including *The Best Little Girl in the World*. Karen Carpenter came to him to be treated for her anorexia. Levenkron says that he has observed eating disorders

in gays and lesbians. Anorexic males are often gay, he adds. Yet the patterns and character structure are the same for gays and lesbians as they are for heterosexuals. The pressures of sexual identity facilitate the eating disorder.

"One pressure I infer is the lack of long-term unions, the fear to tell folks," he says. "There is a sense of being separate from one's family. There's a greater tendency to obsessiveness because they have always felt different. They have to compensate for all those years of perceived separateness."

Losing weight takes its emotional toll. Personal revelations flood in as the weight—the only barrier

between the individual and reality—is shed. Ron found powder diets to be most effective, and he bought every fad product from Dick Gregory's Bahamian Diet to SlimFast. Over-the-counter drugs like Dexatrim did not work. A short stint with bulimia came in desperation.

As the weight came off, Ron began to realize dire fears of intimacy. Now that he was physically attractive to many more men, he was scared to death of their advances. He was also angry with his newfound admirers: "I resent people who are attracted to me. I still want to be loved for the way I was. I feel I'm bluffing people."

The sensitivity of a shunned person remains with him. Ron feels great compassion for other overweight people: "I still identify with the underdog. I still have a fat person's personality."

Patrick Giles, 33, works at Gay Men's Health Crisis and is an activist with Queer Nation. These qualities are not immediately apparent. What is apparent to everyone who meets him is that Patrick is very large. In fact, he weighs more than 300 pounds.

Giles will not mince words about his condition. Nor will he apologize for it. He has already distinguished himself in the pages of *OutWeek* with an article about big men in gay society. Or rather, their status as outcasts looking in. "Weight bigotry is present in society," he says, "but it is intensified in queer society."

Giles has seen both sides of the experience. An anorexic child, he became a fat teenager. Then the native Brooklynite slimmed down at the age of 16, "when I realized I wasn't going to have much chance as a queer unless I looked a lot better than I did." The 190 pounds fit nicely on his six-foot-three-inch frame. He hit the bars in triumph. "I was totally lionized for about three years. I was a youth in heat on the piers and at the Ninth Circle."

As an adult, Giles began putting on the weight again, and his appeal dropped as the scales tipped. At the time,

**DR. ELLEN SHOR-HAIMOFF**

he suffered slipped vertebrae, and a doctor ordered him to join a gym. Giles was walking a half-mile each day on the track at the local Y. After he lost 50 pounds, he observed the same phenomenon: Suddenly, he was getting compliments again.

While big men have their admirers (called by the dubious term "chubby-chasers"), Giles identifies bigotry in their preferences, as well. At a meeting of Girth & Mirth of New York, Giles was asked home by an admirer. The next morning, the man admitted that he was disappointed by the sex. He expected Giles to behave passively, not aggressively. "I really don't like the way we did it," he said to Giles. "You have sex like a thin man."

Ernie Harff is a member of Girth & Mirth of New York, a group founded in 1978 for heavy men and their admirers. Its male-only policy has never been challenged. Harff agrees with Giles that big men suffer most at the hands of their own queer brothers and sisters: "The discrimination is evident. Before we point the finger at anyone else who has prejudices against us, we have to put our own house in order."

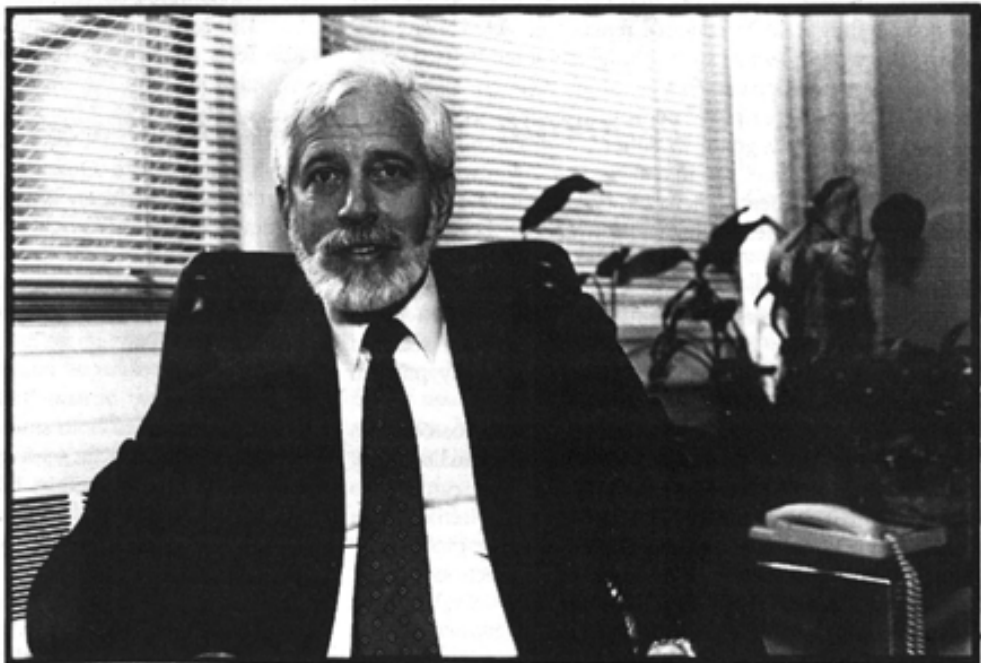
Girth & Mirth does not preach about weight loss. Its purpose is to provide a positive environment for people who are shunned elsewhere. The approach has its merits, Harff says. Many times a person has

come to Girth & Mirth obese and poorly groomed. After a few months of interacting with those who accept him, he begins to lose some weight and pays more attention to dress. But Harff is quick to mention that losing weight is not the only virtue: "Not everyone in this world is meant to be skinny."

While Girth & Mirth allows its members to be who they are, Overeaters Anonymous starts with the premise that overeating is a disease, and that you must overcome it. The approach is based on the 12-step model from Alcoholics Anonymous, and can be very strict. Since confidentiality is the cornerstone of

the program, the source of this information requested anonymity.

He says that Overeaters Anonymous people bring their own feelings of self-loathing into the program, to the point that they discourage other members. It is necessary to work with a sponsor on a personal food plan. However, he says, some people refuse assistance unless you give up certain foods. Others commit you to exercise. My source lost 30 pounds in a month and was taken to a victory dinner by other members. Incredibly, they told him that he wasn't going to feel better, despite the weight loss. Moreover, he would probably have hanging flaps of skin. "They just demolished my

**DR. STEVEN LEVENKRON**

hopes," he states. He became so depressed that he gained 55 pounds.

Sunday afternoon at the Athletic Complex, a huge fitness center on Park Avenue at 34th St. Despite the raw, rainy day, men and women are jockeying for the exercise cycles and stair machines, hoping to absolve themselves for the excesses of Saturday night. According to one employee's estimations, the clientele here is 65 percent gay. Overweight people come here, and they need more help with exercises. "They want to lean up, lose weight. They're not so interested in muscle." Other patrons are kind to them.

Alan, 27, is a recent arrival from New Brunswick, Canada. His face is boyish and Spiegel-catalog handsome. He has a husky but solid frame and an eager face. Alan resembles a chubby man in transition. His goals are simple: to have a great body by summer. He started the mission a year ago. His incentive? Going to clubs like Private Eyes and the Men's Room, where boy-beauty proliferates.

Ask him if he's pumping up to impress the Adonises,



DR. REGINA HAUSLER

really into looks so much. If I'm attracted to somebody, they don't necessarily have to have a great body." He goes back to the exercise cycle.

And so does everyone else.

Don't look for an upheaval in body-image trends. The new queer generation promises to uphold the same values as their predecessors. And we're not dismissing them as empty-



Giles peeled off his shirt and began to dance wildly....Soon, those closest were laughing at the mountain of flesh gyrating in their faces, until they noticed the grace and excitement of his dancing.

and Alan will tell you, "I'm doing it for me, basically." He does this for himself six days per week. He even quit smoking and drinking. Talk shifts to his lover, whom Alan describes as "totally out of shape." His lover feels insecure that Alan is suddenly into bodybuilding. Alan laughs and adds that he doesn't try to make him feel less insecure. At clubs, he dances while his lover sits and drinks. He thinks and offers this bit of introspection: "Basically, we don't have a whole lot in common."

A year after he began his new regimen, Alan is getting come-hither looks from the same guys who snubbed his weightier frame. But he feels no resentment. "I just laugh because they don't recognize me." The first thing people ask when they meet him is, "Where do you work out?"

When quizzed about body types, Alan balks, "I'm not

headed non-political queers, either. Just drop into a meeting of ACT UP/NY. Body fascism goes hand-in-hand with AIDS activism, as well.

In a perfect world, how would the overweight fare? Patrick Giles had a taste of that fantasy last summer during Gay and Lesbian Pride Day. He was on the pier for the annual dance. It was nearing dusk. As the energy heated up, the deejay played the Pointer Sisters' "Jump." Giles peeled off his shirt and began to dance wildly. Soon, those closest were laughing at the mountain of flesh gyrating in their faces, until they noticed the grace and excitement of his dancing. The jeering gave way to whoops of applause, as Giles spun and writhed to the music in the setting sun on the Hudson.

"I'd like that to happen more often," he says, his voice dreamy with recollection. "It was a nice moment." ▼

lookout

At last, on Second Avenue in the East Village, a dry cleaner that understands the needs of the neighborhood people. Just remember to say, "Thank you, Sir," when you drop off your gear. And tell 'em *OutWeek* sent ya.

—Andrew Miller

Photo: Michael Wakefield



LEATHERMASTERS
SUEDE & LEATHER CLEANERS



Vice President Dan Quayle may roam a long way from home, but he isn't lonely. Snapped aboard the USS John F. Kennedy, then docked in a Saudi port, Danny boy made himself *gemütlich* with Petty Officer 2nd-Class Franklin Howell.

—Sarah Pettit

FIELD TRIPPING

Brad says that there are two things that set him apart from the other guys at work. For one, he hasn't slept with many of his fellow employees. For another, he hasn't made it with a lot of passengers.

Brad, 34, is a flight attendant.

After 11 years of service for a Midwest-based airline, Brad has seniority status. He's also seen and heard it all. "Every gay man has a flight-attendant story," he says, rubbing his short-cropped blond hair. Like the passionate night that guys spend with an attendant who promises to return on the next flight but disappears into thin air. Or the infatuated chump who discovers that his beau-on-the-go is serving paramours in several other cities.

Tales of airborne romance and crash landings fill several volumes. And queer flight attendants abound. Brad estimates that 70 percent of male flight attendants in the industry are gay.

"Bobby" is 35 but easily resembles a twinkie ten years his junior. He was night-schooling for a masters in economics in Virginia when a friend convinced him to apply for a flight-attendant job. It seemed more enticing than his daily grind as a bank teller. Thirteen years later, he's still with the same airline as Brad.

Bobby also copes with the stereotype of the flighty attendant, having been put to the test one time when he dyed his brown hair platinum blond. "People began speaking very slowly to me, and they asked me fewer questions. I was accused of having one brain cell."

If you're open to TV commercials for flight school, the life of a flight attendant probably means a world of fascinating people and glamorous travel to foreign cities. More likely, it means last-minute flights, sleep where you can get it and an eternally disrupted life. Some men welcome it. Brad says that a life in the friendly skies is the ideal escape for the adamantly unfettered. "I've seen a lot of flight attendants use the job to run from life in general and from relationships specifically. When the going gets tough, it's like, 'Gosh, I've got a flight to catch.'"

Relationships are possible, but it requires saintly patience on both sides, Bobby says. "The person has to accept that normal life for you is leaving town every week." After the first five years in the clouds, Bobby realized that his career was the reason for a string of failed relationships. One fatal attraction took to checking up on him by telephoning hotels in destination cities. Bobby had enough. From then on, he decided that if a beau groused, he got dumped. "You have to be with someone confident enough that they won't think you're fucking on layover."

For those living the erratic lifestyle, camaraderie is strong. And the queer fly-guys bond, predictably, with the straight female



By Jay Blotcher

flight attendants, a matter which irks the pilots to no end. Most of the pilots are straight. Brad and Bobby agree that most of them also are homophobic. "The female stewardesses would rather go out to dinner with us than go out with the pilots and get hit on," Bobby says. "It's difficult to deal with the cockpit."

Since AIDS, the rift has grown. Brad recalls that one pilot suggested to the home office that all flight attendants be forced to take the HIV test. A pilot in Bobby's circle asked that male flight attendants not serve meals to the cockpit. In both cases, the proposals were rejected by more levelheaded higher-ups.

There are occasional surprises. On one flight, Bobby had caught a pilot's eye. The officer quizzed others about the boyish

attendant. The pair met over a raucous dinner with the rest of the crew and later returned to the hotel to lend new meaning to the term "layover." The next day, a female flight attendant told Bobby that she knew the pilot from her hometown. He lived down the street from her, with his wife and two kids. Bobby was unruffled. "He must have done this before," he recalled. "He was good."

Cruising at 50,000 feet requires discretion, Bobby says. When recognition passes between a queer passenger and a flight attendant, "it's sometimes difficult for them to warm up to you. They don't want it to look obvious that you're paying more attention to them than the others." Bobby usually invites the passenger to chat in the galley or in the back of the aircraft. If the chemistry is right, plans are made for a rendezvous back on terra firma. Mile-high encounters are possible, but not wise. "I have no intention of risking my job for some dumb trick in the bathroom," says Brad.

But occasionally, flight-boys arrange for midair trysts. On overseas jaunts, they are allowed a two-hour break and repair to the flight-attendant bunk. "At least you can get a blowjob," Bobby offers, although he usually would welcome the opportunity to catch up on sleep. Chances are that he and his flight-attendant pals were out 'til 6 am that morning at one of New York's queer nightspots.

The past month, Bobby has been working flights to Saudi Arabia. Among the passengers are soldiers heading for duty. Occasionally, the machos in stripes have made comments about the queer flight attendants. The women attendants fare better and make a game of collecting soldier pins and badges to wear.

A recent flight was different. As the soldiers were deplaning, one guy hung back and timidly approached Bobby. He reached into his shirt, pulled out the pair of dogtags on the regulation silver chain and gave one to Bobby. "If you wear this, then I know I'll come back alive," he said. They hugged briefly, Bobby's tears soaking the man's shoulders. Then he turned and walked off the plane. ▼

OUT ON THE TOWN WITH LIZ & SYDNEY

The Pyramid, that club which has been through everything from Ethyl Eichelberger's interpretation of Scarlett O'Hara to Speed Metal Night to Dean Johnson's Rock and Roll Fag Bar, has changed its name (at least officially) to 101 Avenue A and gone 24-7-365 to the queer side of night life. With a different party each weeknight, Liz and Sydney found themselves wearing a path between their home and the club with the pink triangle on top.

SYDNEY:

"Fuck" night was great. No, I mean the party downstairs, Loris'¹ Lesbian Luv Lounge. I got to meet Phranc.²

LIZ: I have never seen you turn into a puddle that quickly. Not that I wasn't speechless when I met her. I had some sort of attack of New-Kids-on-the-Block disease—"Oooh, she's so cute."

SYDNEY: I heard she was at Clit Club East, too.

LIZ: Where the go-go girls are caged and the other girls want to be?

SYDNEY: Julie and Jocelyn³ better watch out. Andrea Dworkin⁴ might show up and try to liberate the girls from their cages.

LIZ: Or at Temple, she could just shout down James Brown songs.

SYDNEY: He is truly a fierce deejay. Where else can you get serious, classic soul and still be surrounded by queers?

LIZ: Of course, you can go the Controversy and be surrounded by queers in examining robes smashing yolk-dyed eggs into the vagina of Kember Pfhaler.⁵ And then you're surrounded by eggshells. The people who brought you the "satanic"⁶ Disco Interruptus now do all the things they're just not at liberty to do at Roxy anymore.

SYDNEY: Yeah, like the guy who changed the lyrics to "Rudolph, the Red-Nosed Reindeer" to a sordid tale of bestiality involving Santa Claus and the most famous reindeer of all.



Photo: Michael Wakefield

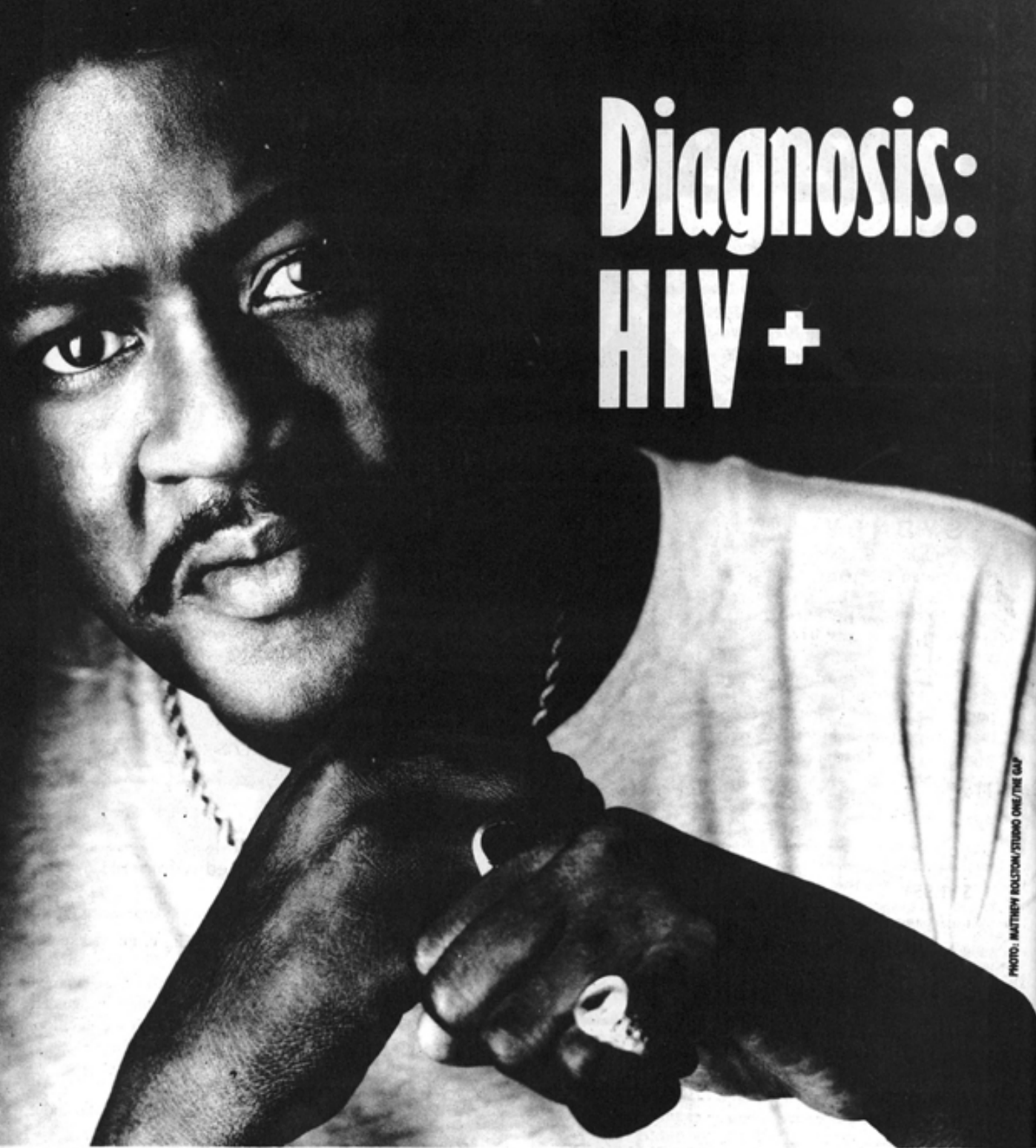
LIZ: No, I think the best part is when straight guys come in on the weekends, find out it's a gay club and start yammering about how there are women here. And the door people tell these misguided men that, yes, Virginia, the women are gay, too. And people wonder why we're invisible. ▼

NOTES:

1. Lori E. Seid, theater person and dyke about town.
2. Lesbian hero and clever, witty musician.
3. Proprietors of Clit Clubs, East and West.
4. Feminist, whose work in the anti-pornography campaign and book *Intercourse* has earned her the reputation of being anti-sex. If you have met her, it may become apparent why.
5. Lead Singer of the band Karen Black.
6. As called by rabid right-wing columnist Patrick Buchanan.



By LIZ TRACEY & SYDNEY POKORNY



Diagnosis: HIV +

PHOTO: MATTHEW BOLSTON/STUDIO ONE/THE GAP

There is no cure for HIV. But there is an expanding array of treatment options. The *AIDS/HIV Treatment Directory*, published by the American Foundation for AIDS Research (AmFAR) is a "user-friendly" guide to the full range of approved and experimental treatments, presented in a clear but comprehensive format.

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THE ARTS

Too, Too Solid Flesh

HAMLET. Directed by Franco Zeffirelli. Screenplay by Christopher De Vore and Zeffirelli. Produced by Dyson Lovell. Warner Bros.

by Otis Stuart

Franco Zeffirelli's new film, *Hamlet*, makes two contributions to the legacy of Shakespeare's melancholiest baby. The first comes via the unlikely choice of Mel Gibson for the title role. Casting one of the great monosyllabic actors as

the talkingest prince in town padded many a holiday fête: Mel Brooks' *King Lear* ("Break, wind"), Arnold Schwarzenegger as RoboMacbeth, Sean and Madonna together again in a Munchkin remake of *Antony and Cleopatra*. My favorite is Sylvester Stallone replacing Gibson in the sequel, *Hamlet 2: "Yo! Ric!"*

The second, and doubtless more long-lasting, addition is a first-rate action adventure epic. *Hamlet*, obviously, has it all—ghosts, duels and more villains than the Catholic church. Zeffirelli hurls himself headlong into his story, just as he did with his film versions of *The Taming of the Shrew* and *Romeo and Juliet*. Narrative clarity is so totally the priority that he invents a prologue for Ham-

let's *père's* funeral, setting up the conflict and the central trio of characters—wailing widow Gertrude (Glenn Close), leering Uncle Claudius (Alan Bates) and our boy Hamlet hidden inside a cowl. Once again, Zeffirelli gives the drama the full cinematic treatment, expansive settings, costumes detailed to within an inch of their lives, symphonic cinematography. The result is consistent visual absorption compensating for any strains on the written material and the verse part in particular. The mobility of Zeffirelli's camera, after all, got around Elizabeth Taylor's voice in *Shrew*; Leonard Whiting's acting in *Romeo and Juliet* and, now, Gibson's utter inability to communicate more than one emotion at a time.

And there's the rub. In many crucial regards, the Zeffirelli *Hamlet* is miles ahead of Olivier's hallowed, stately and somnambulistic 1948 version. The new film reverberates with a genuinely Shakespearean liveliness. Elsinor is a bustle, and the constant activity becomes a character of its own. Everyone is always checking behind doors before speaking. Rowdy King Claudius has a goblet perpetually in hand. Zeffirelli's largely deft literate tinkering with the script even smooths out a couple of Mr. Will's clunkers. Claudius' opening address to the Danish court, for example, broken up into swiftly successive scenes in different parts of the castle, has never played better.

But the straightforwardness claims a sacrifice: The lateral workings of Hamlet's mind. Gibson's is a Hamlet incapable of procrastination. This man does things. The action speeches are played straight into the



FILM

camera, and Gibson makes every one of them a rouser. Hamlet's madness is almost an aside, and, stranger still, his antic disposition (a Gibson trademark, too) doesn't appear until the final scene. He hasn't a melancholy bone in his body. Gibson is actively bad only when Zeffirelli freezes him into doe-eyed portraits of despair. With the exception of "To be or not to be," in fact, most of the elegiac speeches are gone. (The big line itself, ironically, is Gibson's best, most original moment.) The few arias that are retained give up the ghost; they're the

only times Zeffirelli cuts away from his star. The paradoxical result is a Hamlet who seems neutralized by his machismo.

There are compensations. The Gibson aspect of Hamlet plays well (them musings can go on) and looks great. He gets no competition in the eligible-young-man department. Horatio and Laertes are virutally identical, as rangy as Gibson is chiseled, and the other Danish boys are nowhere near the hunks that were the teams of Capulet and Montague. The character division is heaven. Helena Bonham-Carter's Ophelia has a

voice as deep as Hamlet's. Bates as Claudius and Ian Holm as Polonius, when Zeffirelli lets them, are shrewd, understated and chilling. Paul Scofield's single scene as the Ghost rocks the castle turrets. The downbeat is up Close. Miss Thing dips into those Shakespearean syllables with drunken-sailor gusto. The only American in the cast has the most overpronounced "a"s: Her willow grows "a-sl-a-ahnt" that brook. You get a first—a Gertrude too hollow to fight over. Hamlet's more-lucid actions should not include slapping his mother. ▼

A Wonderful Life

THE BAD PLAY. Choreographed and directed by Stephanie Skura. Written by Ana Maria Simo. Set and prop design by Jamie Leo. Through Jan. 27. PS 122, 150 First Ave. (212) 477-5288.

by Sarah Schulman

Some people's lives are just one big, bad play. But it takes gifted artists to make an emotional, inventive and entertaining work out of their own personal nightmares. Stephanie Skura, Ana Maria Simo and Jamie Leo have successfully collaborated on a rich rendition of the glossy, ghoulish grotesquerie of insular upward-mobility that has come to be known as suburban life in the early '60s. Based on Skura's actual family, Simo's accomplished script, typically morbid in its precision, outlines a brief family drama rife with betrayal, bulimia and bisexuality—the essential components of nuclear family life.

Mrs. Binder (Saskia Noordhoek Hegt) lives in a storybook world until she discovers her eye-surgeon husband (Eric Diamond) having sex with his nurse. After brutalizing her own mother (Karl Anderson) and engaging in a number of exquisitely written and rendered, pathetic attempts at winning back his attention, she takes to her bed with hysterical blindness. Their daughter, Lynette (Jennifer Green), responds by gorging on food and then vomiting it into the brand-new kitchen sink. Lynette is further confused by a constant flirt between her nerdy, sexy sex-partner Judy (Barrie Raffel) and the clean-cut boy next-door

(also Karl Anderson). All this is observed from a variety of vantage



TABLE TALK—*The Binders at home*

points by their Cuban maid, Maria (Karen Langevin).

Hegt is a marvelous, broad performer with a long history in avant-garde theater. Her mother is a Medea of Middletown. Able to play for both laughs and guts, her story keeps the heart of the piece intact, allowing for

Skura's constant inventive variations. Jennifer Green and Eric Diamond are both attractive performers, able to express humor and a certain suburban blankness without

any duplicitous strain.

Skura's direction is just wonderful from beginning to end, making clear by comparison the inferiority of most new-form directors. Writers wanting to work in performance art often have to choose between clunky kitchen-sink theatrical blocking or staging so diffuse as to obscure the emotion of the work. And Simo's script is delicate enough to have been easily susceptible to either. But, instead of massacring the script, Skura inflates it, tricks it, ornaments and violates it. Using her trademark brand of

THEATER

Photo: Dana Ann McWilliams

signal code on mercury movement style, she choreographs the spoken text so that every scene is differently staged, but the emotional content is highlighted by the differences. Skura puts the characters through inappropriate emotions, Busby Berkley chorus dance-bits, a marvelous trio for Lynette and her two lovers on the family couch and occasional taped bios of the performers in-between sets. And throughout, the lighting (by Mary Louise Geiger) is intentionally too dark, the costumes (by Liz Prince) are falling off, and the sound (by Aural Fixation) is constantly missing cues.

While the script and characterizations focus on the pathology of suburban reality, the drunken cinematic element of the suburban fantasy is beautifully injected by Jamie Leo's whimsical and thoughtful set design. Constructed by Leo and his assistant, Kathryn Thomas, the sets are a cardboard, ghostlike representation of the *Life* magazine images of America that Simo grew up with in Cuba. Down to the cardboard Coke foam that appears when cardboard ice cubes are added to cardboard glasses, Leo's work is excellent and deserving of acclaim.

I am a longtime promoter of Ana

Simo's work, and this is a characteristically excellent script. My only concern about *The Bad Play* has to do with the maid, Maria, who has the least-revealed emotional life. We never really know what she thinks of herself and the world into which she has been plunged. Simo avoids all opportunities to allow Maria to delve into her own variation on suburban fantasy. With the exception of a beautifully written, tender moment at the beginning of the play when she tries to explain a washing machine in a letter to her sister back home, Maria remains as opaque to the audience as she is to the Binder family. ▼

Consolidated: Hip or Myth?

THE MYTH OF ROCK. Consolidated (Nettwerk).

by Joe Clark

Imagine it's 1990...and you're straight. You are musicians overflowing with opinions about injustice and inequality. Your values are high, but so is the ethical price of spreading your message. Once you sign a recording contract, how do you handle the contradictions?

For hints on resolving that dilemma, consult the San Francisco trio called Consolidated, a band producing music most readily described as a manifesto you can dance to. Though a serious rap influence pervades most tracks on *The Myth of Rock*—Consolidated's second LP—the band's synthwork and percussion owe heavy debts to the industrial genre. Meter, rhyme and tempo are ancillary considerations in the output of vocalist

Adam Sherburne, who favors wordy political diatribes recited at a measured pace. Consolidated's sound is like megawatt dub poetry, and it works.

You can—and should—dance to it, but for best results do so with your mind in gear. You'll find no pussyfooting allegories in Consolidated's music, no "ladies first" or "fight the power" evasions. When Consolidated confronts sexism or racism, you know it—and they name names. Even the song titles, like "Stop the War Against the Black Community," don't beat around the bush.

In its endeavor to "advocate a new responsibility," the group operates at a high-cultural bandwidth. Its message is about reappraisal, urging everyone (white men in particular) to reconsider how they deal with others at all levels.

Song after song itemizes, in a strangely enjoyable fashion, the multiple oppressions inflicted by the white American male, with sexism and racism leading the list. One track on the album even suggests Consolidated's disdain for speciesism and animal exploitation.

So where are the queers in all this?

On the cutting-room floor, as it turns out, but not for lack of trying. Sherburne is quick to say that one overtly anti-homophobic song didn't make it onto *The Myth of Rock* because it was "weak musically." The band expects to make up for it on its forthcoming release. "We'll say right here that the whole concept of the next album will be a unity of oppressions," Sherburne explains, admitting that "the concept of oppression is one that has become clearer to us from having conspicuously omitted a few groups."

Sherburne hopes that this kitchen-sink approach will speak to some hard-to-reach homophobes. "If you're some white guy, some frat guy," Sherburne says with anger, "who thinks, 'I'm not racist, and hey, I want to put this down,' but then it's still cool for me to be homophobic or to mistreat my girlfriend or my female acquaintances, that's what we're trying to tie in."

Big plans. But Consolidated has no illusions about its actual ability to sway people. Sherburne thinks that musicians have inherent limits in getting a point across. "In the pop medium, how much

Photo: Brett Stewart



PHIL STEIR (LEFT) AND ADAM SHERBURNE

more could we hope to impact?" Sherburne asks. "I mean, we could be involved in politics, or we could be involved in social work, and we [have] seen that they're every bit as wrought in hypocrisy and self-defeat of their own agendas as music and pop culture."

That unusual two-steps-forward/one-step-backward attitude pervades Consolidated's live show, the lefty audiences for which lend the impression that the band is preaching to the converted. The boys, as expected, are a forceful presence onstage, what with the willfully intense Sherburne delivering his dirges, Phil Steir banging away on drums and Vince Clarke-like android synth-player Mark Pistel shuffling discs and DATs to keep the samples flowing. But the fun really starts after the show, when Consolidated gives the mike over to the crowd to hear what *they* have to say. It's part of the band's commitment to communicating their beliefs with minimum distortion.

Message music like this has a built-

in potential for failure, as Sherburne is all too aware from experience. "We go right into the first cut," Sherburne explains, "and there's three kids with Consolidated T-shirts up there *sieg-heiling*. We go: 'Wait a minute. We've obviously failed, so let's stop the music before it even starts and try to separate this.'"

The band sees failure and contradiction as inescapable. Buzzwords like "myth," "dysfunction" and "culture" populate *The Myth of Rock*. Though defined in vague doublethink terms ("Dysfunction is normalcy," Sherburne will say, or "Culture is nothing. Everything is culture, and it's all destroyed"), these concepts are a refuge the band takes from the daily betrayals of life in a cold, cruel world. Even when Consolidated sings about the deceptions of manufactured myths or the devolution of culture into "product + promotion = profit," the band knows that it is itself subject to the very contradictions its

lyrics describe.

It's a dilemma the band accepts and subverts simply by making no bones about it, as nearly every song on *The Myth of Rock* mentions the hypocrisy of preaching from the debased pulpit of pop music. This is the kind of self-reference you'd otherwise find only in a semiotics class, but here it also has an *American Bandstand*-like appeal. In other words, it's got a good beat.

In a soundscape strewn with bands trying to be different like everybody else, Consolidated manages to be unique. Politically committed yet fully aware of their limitations, band members profess no agenda other than their own consciousness-raising. As Sherburne says, half in jest, "Our motto is, 'If we can reach one member of the band...'"

Whether Consolidated fails or succeeds at that mission, it does manage to hit very large nails not quite on the head. And that's no myth. ▼

MUSIC

Pictures of Mishima Seppuku, Saint Sebastian and Camp

by James Waller

"The man of contradictions," Yukio Mishima was fond of instructing his friends, "is like a god." Contradictoriness was a mark of godhood that Mishima—the 20th anniversary of whose suicide was marked this past Nov. 25 and whose 66th birthday would have occurred on Jan. 14—pursued with self-conscious samurai vengeance. Enigmas are not only fascinating, they're frustrating, and thinking about the enigma called Mishima can give you a headache. Indeed, the details of his death can turn your stomach.

When I first read, in my late teens, of Mishima's death by *seppuku*, ritual disembowelment, I imagined it to have been an elegant, gorgeously clean gesture. I knew that the rite of *bara-kiri*, properly performed, involved the spreading of a white cloth on which the suicide knelt while plunging a dagger into his intestines, and the image that I carried in my mind had the same sim-

ple, geometrical precision as the Japanese flag—a circular bloodstain in the center of a snowy field. As it happens, *bara-kiri* is a terrifically grisly affair, and Mishima's death, complicated by mishap, was extraordinarily messy.

On that November morning 20 years ago, Mishima and his four closest disciples—members of the private army of student-soldiers that he had founded in 1968—commandeered the office of Lieut. Gen. Kanetoshi Mashida, the chief of the Tokyo headquarters of Japan's Self-Defense Forces. Mashida, who had granted the group an interview expecting Mishima to request permission for his paramilitary force to participate in training maneuvers with Japan's army, was bound and

WHEN THE SAINTS COME MARCHING IN—Kishin Shinoyama's famous portrait



Photo: Shinoyama

gagged, and Mishima presented the demand that he be permitted to address the troops stationed at the headquarters. Mishima threatened suicide if Mashida did not comply, and so about 1,200 men were hastily assembled on the parade ground outside the building.

While Mashida was kept under guard by Mishima's deputies, Mishima progressed to a balcony facing the parade ground. By this time, the Tokyo media had been alerted to the exceedingly strange goings-on, and while Mishima tried to shout his message to the troops gathered below, several TV and military helicopters circled overhead. The noise effectively drowned out his speech, in which he urged the soldiers to mount a coup to overturn the Japanese Constitution, which had been imposed by the United States after World War II, and to restore the country's leadership to the emperor.

The few words of Mishima's message to penetrate the helicopters' drone were hardly well received by the uncomprehending soldiers, who continually interrupted him with jeers. After about ten minutes, Mishima gave up, cried, "*Tenno heika Banzai!*" ("Long live the Emperor") three times and retreated to Mashida's office.

His suicide—which he had apparently intended to commit all along—quickly ensued and was as botched a job as the speech. Though Mishima managed to summon the superhuman strength necessary to insert his ritual dagger into, and then drag it across, his abdomen, his lieutenant, a 25-year-old student named Hissho Morita, was less successful at carrying out his duty as Mishima's second. He and Mishima had made a pact beforehand that Morita would be responsible for ceremonially decapitating Mishima after the latter had disemboweled himself. Terrified, trembling and weeping, Morita struck at Mishima three times before managing to sever his leader's head. On the first and second attempts, Morita's sword slashed Mishima's arm and back, prolonging and intensifying his anguish. Morita then knelt to commit suicide himself (this was part of their pact), but he evidently lacked Mishima's resolve and sheer physical power and was unable to inflict on himself anything more than a superficial cut. He cried out, begging someone to complete his death for him, and

one of the other students complied.

The incident triggered a virtual worldwide tsunami of journalistic attempts to figure out Mishima's action. (*The New York Times Index*, for instance, shows 18 separate entries relating to the event during the month that followed). Twenty years later, the sensationalism of Mishima's suicide has mostly died, but the puzzle his life and death embody remains as mindbendingly alive as ever.

Yukio Mishima was a homosexual ("gay" seems inappropriate) who married—past the age of 30 and long after he'd begun practicing his homosexuality—and fathered three children. Stylistically, his novels and other writings veer wildly between a severe, understated classicism and a wordy—and purple—romanticism. Thematically, those of Mishima's novels that have homosexuality as their subject are really much more about relations between men and women. (Perversely chaste love affairs between heterosexual women and young homosexual men provide the chief dramatic interest in *Confessions of a Mask* and *Forbidden Colors*). Mishima was addicted to Western culture—everything from Greek philosophy to crewcut hairdos and Wayfarer sunglasses—yet he killed himself in a gruesomely inept gesture intended, on the face of it, to protest postwar Japan's defilement by Western mores. Mishima was also an indefatigable self-promoter; his efforts to advertise himself put those of similarly motivated American novelists (Mailer, Tom Wolfe and Capote, among the most obvious) to shame. A month before he died, he designed and helped to organize, an exhibit that drew more than 100,000 visitors, and this at a time when sales of his books had plummeted in



POSTURING—Mishima and his entourage

Japan. When he died, Mishima had perhaps ten times as many readers in Europe and North America as in his native country. But it probably isn't so astonishing that so many ordinary Japanese came to gawk at that display of Mishima memorabilia, given how successfully he'd made himself into a cultural phenomenon.

Just what category of phenomenon Mishima belonged to it's difficult to say: During the last 15 years of his life, besides marrying, siring offspring, building himself a glitzy (and kitschy) Western-style house (and entertaining there, lavishly and often), traveling extensively (including some weeklong jaunts to New York for the purpose of cruising the Greenwich Village bars) and penning an enormous number of novels, plays, short stories and essays, Mishima found time to act in a couple of gangster movies, direct a few of his own plays, become a body builder and an expert in the martial art of *kenndo* and enshrine himself in the role of minor (if well-known) player in Japanese right-wing politics.

You'd think that the labor of constructing a significant, sensitive, extensive literary oeuvre—and Mishima's

BROTHERS UNDER THE SKIN...Not all headbangers are simply big-haired lugheads. While Motley Crüe's Tommy Lee graces the "Killer Kwotes" page of heavy-metal mag *Rip*'s January ish complaining that Madonna's *Blond Ambition* tour featured "too many fags on that stage for me, dude," Warrior Soul's Kory Clarke, also "kwoted," is much more of a freethinker. Describing a guest spot he did on a recent radio show, Clarke counters: "The first caller asks, 'Are you guys fags?' Then we went to a commercial. When we got back [on the air], I wanted to say, 'Let me confirm it to ya, honey. We're gay, we're Black, we're Jews, we're Italians. We're all human. Why don't you get your shit together?'" Unfortunately, the show's producer didn't think the response was a good idea, so it was left unsaid. It just ain't easy being right these days.

FRAME OF PREFERENCE...The Frameline Film/Video

LIP SERVICE RUMORS, ODDITIES AND THE PLAIN TRUTH

Completion Fund awards a total of \$5,000 annually for the final production work on gay and lesbian projects. This year's winners are now in and include: Peter Adair and Janet Coles's *Absolutely Positive* (\$2,000); Catherine Saalfeld's *Among Good Christian Peoples* (\$2,000); Paris Poirier's *Last Call at Maud's* (\$1,000). If you weren't in this round of lucky winners, be sure to submit an application to Frameline in 1991. The deadline is quite a way off—Oct. 15. Call (415) 861-5245 for additional information.

DESPERATELY SEEKING SIBLINGS...Manuscripts of all sorts ("humorous, tragic or poignant") are being sought by the editors of a gay siblings anthology. The deadline for submissions is July 1, 1991. All queries and queeries should be directed at Don and Molly Martin, 1016 E. 7th Ave., Olympia, WA 98501.

—compiled by Victoria Starr, Sarah Pettit

work comprises just that—wouldn't allow one also to fashion a splashy media image recognizable everywhere or, for that matter, to organize, train and command a private army of more than 80 student-soldiers. During his last years, Mishima did all three. Looking at pictures of Mishima (there are a lot of pictures of Mishima), you get the feeling that if he'd ever competed in a house ball, he'd have dragged home trophies for "realness" in three or four different categories.

Consider the following juxtaposition. In 1961 and 1962, the photographer Eikoh Hosoe made a series of pictures of Mishima that were collected and issued in the form of a book, *Barakei*, or, in the English translation, *Ordeal by Roses* (reissued in 1985 by Aperture and still in print). Mishima authored the book's rather florid preface, in which he claims that, in Hosoe's images, "objects are stripped of their various meanings." Which isn't at all true: the book looks almost like a catalog in which "familiar objects"—candles, mirrors, Renaissance paintings, ladders, clocks, benches, children, women's bodies—are purveyed as the gizmos, thingamajigs and backdrops for the rites of S/M—and S/M of a decidedly fey stamp.

Despite their sometimes-cloying self-consciousness, the photos—most of them photomontages, actually—are extraordinary. They could hardly be called portraits, for Mishima himself, as the catalog's model, is merely the most

precious of these pieces of S/M merchandise. In one particularly striking image, Mishima is completely wrapped in a black rubber garden hose and lying face-up atop a large mosaic zodiac. A length of the tubing has been passed through his mouth, and he is biting it. "Meaning" is hardly discarded in this picture; it is rigidly controlled. Mishima's fantastic eyes dominate the image: simultaneously vacant, imploring and triumphant.

What has the subject of that photo—this man-boy sex-slave—to do with the Mishima of another photo, taken just a few years later? In this second photograph, which appears to have been shot in the studio of a staid, old-fashioned portraitist, Mishima is seated in an upholstered chair. Surrounding him, stand four young members of his paramilitary force, which he dubbed *Tate no kai*, the Shield Society. All are wearing the double-breasted uniforms and military caps (with visors and badges) that Mishima designed. These are the four students who later accompanied Mishima on his death-mission; Hissho Morita stands at his right hand. The postures of these self-styled soldiers—even Mishima's, seated—are rigid, their jaws set, their faces vacant (but this time sternly so). It's very much an "official" portrait, antique in cast. Curiously, it's in this second photo that Mishima's

profound physical beauty really shines. The boys are 20 years younger than he, but next to his, their faces look drab, too crabbed with individuality, uninteresting.

I think that there's no way of making sense of these photos except to see them both as exercises in drag or, better, camp. Mishima's triple obsession with youth (male), beauty (male) and death (of young, beautiful males) constituted a form of aesthetic, as well as moral, seriousness. Mishima detested the prospect of old age, with its inevitable concomitants of physical deformation, spiritual disappointment and enervation, and as he grew older, he worked hard to transform himself into the athletic, non-intellectual type of young man of whom he had been so enamored in his youth. As he put it in his autobiographical essay, *Sun and Steel*, he sought in the grueling physical training to which he subjected himself the discovery of a "language of the body" that would silence "the corruption of words" that had stolen his youth from him. Also, his eroticism demanded that he die young or, to put it crassly, at least leave a good-looking corpse.

Mishima therefore killed himself none too soon, before the depredations of age, which can't forever be forestalled, had set in. Though it had several times been prefigured in his work (and he had even acted a *barakiri* scene in a movie),

BOOKS

Mishima's suicide left most journalistic commentators baffled as they attempted to assign it a place within the context of postwar Japanese politics. What they were incapable of understanding was that whatever political meaning Mishima's death did have was completely devoured by its *personal* meaning as the outcome of a lifelong aesthetic-erotic longing. Mishima, the sublime reactionary, yearned for a return to an age when the personal (eroticized heroism) and the political (allegiance, duty) cohered. That's not an uncommon nostalgia for fanatics of the right or left; what separated Mishima from most other fantasists was that he was courageous—and, finally, ridiculous—enough to attempt its realization. When he was informed of Mishima's suicide, then-Japanese Premier Sato uttered a comment that was inadvertently quite intelligent. "He was out of his mind," he said.

Mishima was certainly out of his mind, but it was no pedestrian brand of madness. He was, I think, the victim of an extraordinarily pernicious strain of *camp*, if it's possible to think of camp—especially, as seems true in Mishima's case, when it's emptied of its ironic component—as a spiritual disease. When I juxtapose two other photos of Mishima—the picture of him as Saint Sebastian taken during the last few years of his life and a news photo taken just after his suicide—it strikes me how completely Mishima was possessed by the error of thinking that a human life can be transformed into a work of art, as if one could enjoy the same degree of freedom—that is, control—in modeling one's life that a writer, say, has in composing a novel. Viewed from this angle, Mishima's death shows the same horribly ludicrous quality as the death of an elegant drag queen who is brutally—that is, unaesthetically—murdered by one of her tricks.

The Renaissance painters who took up the theme of Saint Sebastian did so not so much with the aim of glorifying martyrdom as of portraying the nude human body and—by sticking to this ostensibly religious subject—of circumventing the church's disapproval of such depiction. For Mishima, though, the

two—glorious martyrdom and exalted male beauty—are perfectly melded. If you read *Confessions of a Mask* as more or less straightforward autobiography, it seems that the young Mishima depended on early 20th-century Western psychology to interpret his homosexuality for him, conceding with the psychoanalysts that "in the overwhelming majority of cases of inversion [*sic*],...the inverted and the sadistic impulses are inextrica-

MISHIMA'S CORPUS

Acts of Worship. Kodansha
After the Banquet. Perigee Books
Confessions of a Mask. New Directions
Death in Midsummer and Other Stories. New Directions
Five Modern No Plays. Tuttle
Forbidden Colors. Perigee Books
Runaway Horses. Vintage
The Sailor Who Fell From Grace With the Sea. Perigee Books
Sound of Waves. Perigee Books
Spring Snow. Vintage
Sun and Steel. Kodansha
Temple of Dawn. Random House
The Temple of the Golden Pavilion. Perigee Books
Thirst for Love. Perigee Books
The Way of the Samurai. Perigee Books

bly entangled with one another." Death and beauty, beauty and death. The death portrayed in Renaissance paintings of Saint Sebastian (and in the photo of Mishima as the martyr) is of a scrupulously clean, aesthetic sort. Death has an icy, frozen orderliness. The body of the saint bears its wounds like carefully applied makeup.

What a contrast, then, with the photograph taken by a journalist of Lieut. Gen. Mashida's office in the immediate aftermath of Mishima's suicide. In this coarse, uncom-

posed image—it appeared in *Life* magazine in December 1970—there is only pathetic chaos. The general's office is that of an ordinary government bureaucrat: credenza, radiator, drooping flag, telephones. A couple of men, perhaps plainclothes police—stand near the office doorway, staring at the squalor before them. Afternoon sun pierces one of the windows, casting a harsh, bright rectangle of light on the debris-strewn carpet. At a corner of this rectangle, slightly blurred in the microfilm version of the photo that I've looked at, are the two heads—Mishima's and Morita's. Someone has set them upright, side by side: the only bit of formal order in this banal scene of the detritus violence leaves behind.

In Mishima's actual death, reality impinged cruelly on fantasy. Mishima can't but have known that his final gesture would fail politically and be perverted and attenuated by the heap of journalistic "interpretation" that would follow. What makes the gesture profoundly interesting is the way in which its very messiness, lack of consequence and blandly comic irrelevance are prefigured in Mishima's great novels. Mishima's best books—*Forbidden Colors*, *The Temple of the Golden Pavilion* and the magnificent tetralogy, *The Sea of Fertility*, whose composition occupied his last five years—are, all of them, about how reality escapes and defeats any attempt to impose on it a definite order, whether that order be moral, ideological, aesthetic or erotic. It is possible that that was the very lesson Mishima meant his death to convey. Who knows? Mishima's tetralogy, the final chapters of which were delivered to his publisher on the morning of his suicide, is nothing if not an extended (and Buddhist) joke about the vanity of making life an intellectual project. If that was also the meaning of Mishima's death, he may indeed have been godlike, achieving in a breathtakingly ironic way the very thing his art tells us is impossible. But there's something so scarily unironic about Mishima's life that I doubt it. Mishima, the phenomenon—the artifact of his own viciously serious camp sensibility—and Mishima, the divinely gifted writer, somehow don't fit together. The man of contradictions was, well, hellishly contradictory. ▼

BOOKS

Call Me Susan

Projection and the Gay Audience

by Bruce C. Steele

Here's a pop quiz: Name the Hollywood films with the following plots:

A young advertising executive whose wife has died finds himself uninterested in women. One night, quite drunk, he winds up in a working-class bar he's never been to before, where an attractive, vivacious older man tries to pick him up. Somehow, unplanned, he winds up sleeping off the booze on the older man's sofa. In the middle of the night, he wakes up on the receiving end of one terrific blowjob. Still half drunk, he lets himself go. Mutually enthusiastic lovemaking follows....

A handsome, middle-class high school boy has only one true friend, his childhood buddy in whom he confides all his deepest secrets. The boy chases after a beautiful upper-class girl, and they have a brief hetero romance before both realize it isn't working out. The boy soon acknowledges that his truest love is his best friend, who has secretly been lusting after him since puberty. The two boys fall into each other's arms....

If these pitches sound more like premises for gay male pornography (which they could be), it's because I've changed the gender of one central character in each tale. But except for switching a few pronouns, last fall's *White Palace* could easily be remade as a gay romance, with nary a line of dialog altered. And John Hughes' *Some Kind of Wonderful*—my second scenario—would work well as a coming-out story: With her neo-pageboy haircut and proto-ACT UP wardrobe, Mary Stuart Masterson seems just a stand-in for Eric Stoltz's repressed gay desire anyway (I wish).

In fact, almost any straight storyline built around the concept of forbidden or repressed sexual desire can be turned into a lesbian or gay romance—with very little rethinking. Whatever barrier is erected to complicate the hetero relationship—generally class, age and/or family differences—can always be replaced with one unilateral prohibition: the taboo of homosexual passion.

What if Romeo had been a willful lesbian rather than simply a boy from the wrong family? What if Edward G.

Robinson, in *Scarlet Street*, was sneaking out to tryst with Dan Duryea rather than Joan Bennett? What if psychiatrist Claude Rains helped Bette Davis realize that she was a spinster because what she really wanted was a woman, in *Now, Voyager*? Perhaps Kate Hepburn, who always looked good in drag, could have played the Paul Henreid role.

Film versions of plays by Tennessee Williams and Edward Albee have been playing this game in reverse for decades—stripping gay characters of their sexual orientation (even of their gender) but leaving them with their alienation. So it's no surprise that projecting lesbian and gay personas onto straight characters in the Hollywood classics often produces intriguing and credible storylines that will never see celluloid.

In the "legitimate" theater, gay playwright Craig Lucas' current hit, *Prelude to a Kiss*, makes the sex-switching quite literal, when a bride's soul enters an old man's body. But as gay and lesbian moviegoers, we don't have to write plays or movie treatments—or film reviews—to get in on the gender-swapping fun. We do it mentally every time we respond emotionally to a movie that depicts socially forbidden passion between heterosexuals.

Many times I've wondered at my own sniffing response to a film that I know, objectively, wasn't very good.

For example, I was entranced by *Mannequin*, an inconsequential 1987 movie in which Andrew McCarthy carries on with a department store dummy who's alive only when they're alone together. What a metaphor for gay desire, I thought. The secrecy, the misunderstandings, the rejection by one's "normal" friends! How appropriate that the only person in the movie who understands poor Andrew is the Black queen who dresses the windows!

As I look back now, I can see an endless parade of such films. Some very good movies I admire, at least in part, because they are unintentional metaphors

See ARTCETERA on page 78

ARTCETERA



NO TEARS—Gay wish-fulfillment in *Cry-Baby*

Blood Poisoning

by Jeffery Conway

for J.W.

I sat on the smooth steps of the swimming pool
and cried, pulling the green yucca spear
out of my right arm; my body rigid, my blood
forming a loose aura in the clear water.
My older brother, Stan, did cannonballs in the deep
end, splashing me over and over in the face.

He paddled over on an inner tube. "Come on, baby face,
let's go inside." It was summer, we spent every day in the pool.
No one was home. Mom left her work number next to a pan of deep-
dish brownies on the kitchen counter. The spear
had punctured a good-sized hole and the chlorinated water
burned in the wound. I waited for the oozing to stop. The blood

began to clot. Stan put a Band-Aid across the dried blood
as I crouched over the bathroom sink staring at his face
in the mirror. He pulled off his O.P. swim trunks, still dripping water.
He was thirteen, just starting to get pubic hair—I'd noticed in the pool
a few months before when he was skinny-dipping. Each spear
of dark hair was proof of a manliness I thought would never be mine, his deep

voice the most obvious evidence of this deep
change that occurred in boys tougher than me—my blood
too sweet, my touch too soft—each girlish quality a spear
through my brother's heart, his face
blank when I failed at baseball and basketball. The pool
was my saving grace, I learned to swim better than anyone else; water

embraced me like a brother might. Stan wrung the water
out of his trunks over my head and let out a deep
wild laugh. His eyes, like small green pools,
looked glazed, the white parts red as blood.
He dragged me to our bedroom, his face
stolid and tight, and threw me onto the floor. His dick like a spear,

my mouth was an empty hole. He stuck a finger up my ass to spear
my insides, then he stuck his dick up. The water
in my eyes rolled down my cheeks, streaking my face.
I begged him to stop. He came deep
inside of me, did he come inside of me? It felt like blood
running out of me, but it wasn't red like in the pool.

Floating out back in the swimming pool was the stained yucca spear.
The Band-Aid on my arm leaked blood drops, like those that had clouded the clear water.
Stan took a deep breath, whispered "Faggot," and walked out not looking at my face.

*Jeffery Conway is from Los Angeles and currently lives in the East Village.
His work has appeared in Northridge Review and Brooklyn Review.*

POETRY



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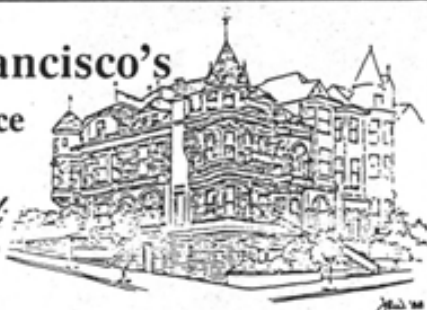
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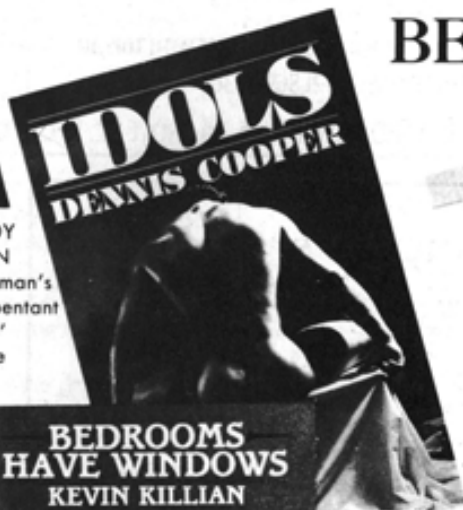
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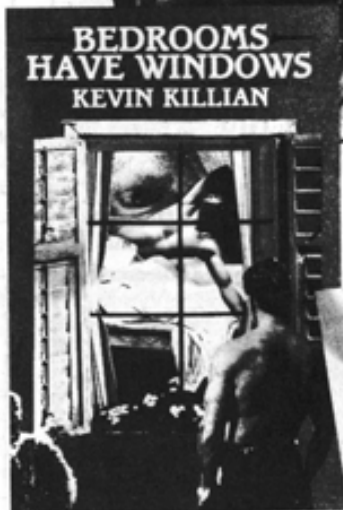


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All listings should be sent to **OutWeek Listings**, 159 W. 25 St., NY, NY 10001.

ADVANCE LISTINGS

THE NETWORK OF BUSINESS AND PROFESSIONAL ORGANIZATIONS presents a **Share-a-thon** for those seeking summer shares. The Share-a-thon benefits the Gay and Lesbian Anti-Violence Project. Share seekers: \$15. Share offerers: \$25. The Center. 208 W. 13th St. 6-9 pm. Info: (212) 517-0771.

-THE NEW SCHOOL FOR SOCIAL RESEARCH presents **Photography: A Gay Perspective**. This class, limited to 18 students, is taught by **Steve Morrison**, and will be divided between lecture and workshop. Lecture topics: the history of gay representation in the arts; current issues facing gay artists, including censorship and political realities; contemporary gay artists. Workshop combines critique of students' work with discussion of technical subjects. Students are asked to examine their own pasts as sources for discussion of their work, and an individual approach is suggested for each student's direction. \$330. The 12 weekly sessions begin Monday, Feb. 4, and run from 7:45-9:30 pm. For more info, contact the New School at (212) 741-5600.

LIVELY ARTS

Also see the daily listings for showings of one or two days.
A (A) signifies a new listing

MERCE CUNNINGHAM STUDIO presents **The Crumbling Earth**, a collaborative performance of dance (Patrick Leader), music (Laura Sewell) and text (Albert Zayden). Dancers included **Matthew Carmody**, **Calla Jo**, **Jennifer Schmidt**, **Henrika Taylor** and **Fawn Wong**. Set by artist **Dana Kane**.

Lights by **Nicole Werner**. This is the formal debut of nearly two years' work in clubs, galleries and performances spaces. It promises to be "a dense, lean show, sometimes funny, often thought-provoking, always on." \$10 or TDF plus \$5. For information and reservations: (212) 982-4056. Jan. 17-19.

CENTER MUSEUM OF LESBIAN AND GAY HISTORY AND ARCHIVES opens **Images From the Front: Photography Challenging AIDS**, various works which all incorporate photography in some way, juried by artists, photographers, activists; work by **Morgan Gwenwald**, **Mark Johnson**, **Tracey Litt**, **Robert Mignott**, **Robert Vazquez**. The Center. 208 W. 13 St. (212) 620-7310. Through Jan. 18.

TWEED (Theatre Works: Emerging/Experimental Directions) presents **The History of Pornography**, a multimedia performance work that explores the pornographic phenomenon in Western civilization. Media include music, movement, text and imagery. Written and directed by **Kevin Malony**. Music by **Carol Lipnik**, video by **Matthew Caldwell**, film by **David Flanigan**, projections by **Nancy Hyland** and **Tina West** and choreography by **John O'Malley**. \$8. Tuesday through Friday evenings at 8 pm, Saturdays at 7 and 10 pm and Sundays at 7 pm. The Ohio Theatre. 66 Wooster St., between Spring and Broome streets. Info: (212) 575-3030. Jan. 12 through Jan. 26.

ARTISTS SPACE presents **Reframing the Family**, a group exhibition and video program exploring the mythology of the American family co-designed by **Connie Butler** and **Micki McGee**; and **A Project**, a conceptual installation mirroring **Simone de Beauvoir's 1971 Manifeste** in support of women's reproductive freedom, co-organized by **Kathe Burkhart** and **Chrysanthe Stathacos**; and **Installation by Francis Morelli**. Opening reception: Jan. 17 from 6-8 pm. Gallery hours: Tu-Sa, 11 am to 6 pm. Artists Space. 223 West Broadway. Info: (212) 226-3970. Through Feb. 23.

DON'T TELL MAMA presents **The Songs the Girls Sang**, a musical revue conceived by **David Perkins** and directed by **Mark Cole**. Their flyer says: "Did you ever wonder why the female characters always get

the best songs in Broadway musicals? Did you come to New York hoping in your heart of hearts you would be cast as **Nellie Forbush** in *South Pacific* and sing, 'I'm in Love With a Wonderful Guy,' only to end up in the male chorus singing 'There is Nothing Like a Dame'?" Their answer: a revue in which four men—**Jay Montreal**, **Allan Palmer**, **David Perkins** and **Robert Harryman**—sing Broadway show tunes all originally written for female characters. \$10, with a two drink minimum. Don't Tell Mama. 343 W. 46th St. Sundays, Jan. 27 through Feb. 24. 10 pm. Reservations: (212) 757-0788 after 4 pm.

THE GLINES presents **Landscape With Male Figure**, a farce about two gay men and their sexual fantasies, written by **John Crabtree**. Director: **John Wall**. Cast: **Martin Outzen**, **Rob Parker**, **Jimmy O'Neill**. \$15. Courtyard Playhouse. 39 Grove St. at Bleecker Street. Wednesday through Friday evenings at 8 pm, Saturdays at 6 and 9 pm, Sundays at 7 pm. Reservations: (212) 869-3530. Through March 3.

ROYAL COURT PRODUCTIONS presents **Lips**, a revue in gender illusion. \$10. Producers Club Theater. 358 W. 44th St., suite 7. Fridays at 11 pm. Info: (212) 689-5789.

55 GROVE STREET presents **Cam Brainard** and **Bob Kohn's Brickface & Stucco**, performers who both appeared in *Parting Glances*, their original comedy material includes two jocks who learn they can vogue, retired Solid Gold Dancers, Amish rappers who put the "men back in Menonite," an early Simon & Garfunkel, and the Rocky Mountain Butt Boys who open at a gay rodeo in West Hollywood; videos serve as transitions between live routines; at 55 Grove St (west of 7th Ave South); \$8 + 2-drink minimum; FRI at 8 pm; 366-5438

AMERICAN PLACE THEATER presents **I Stand Before You Naked** by **Joyce Carol Oates**, about ten women dealing with life in today's America; with **Elizabeth Alley**, **Penny Templeton**, **Nancy Barrett**, **Annie McGrovey**, **Marguerite Kuhn**, **Bronwen Booth**; 111 W 46 St; \$20; WED-SAT at 8 pm, also WED & SAT at 2 pm, SUN at 3 pm; 840-3074

CHARLES LUDLAM THEATRE presents **Ludlam's Camille**, starring and directed by

Everett Quinton, with **Cheryl Reeves**, **Ken Scullin**, **Georg Osterman**, **Eureka**, **Bobb Reed**, **Jim Lamb**, **Carl Claybourne**, **H.M. Kousskas**, **Jean-Claude Vasseux**, **Steven Pell**, 1 Sheridan Square; \$25; TUE-FRI at 8 pm, SAT & SUN at 7 pm; 691-2271

CHERRY LANE THEATRE presents **David Stevens' The Sum of Us**, by the writer of *Breaker Morant*, starring **Tony Goldwyn** and **Richard Venture**, directed by **Kevin Dowling**, about a father who tries to help with his son's gay relationships while he looks for a new wife; 38 Commerce St; \$27.50-\$32.50; TUE-FRI at 8 pm, SAT at 7 & 10 pm, SUN at 3 & 7:30 pm; 989-2020

LUCILLE LORTEL THEATER presents **Falsettoland**, the William Finn/James Lapine musical. The third in Finn's *Marvin Trilogy*, *Falsettoland* examines the impact of AIDS on a gay male couple, a lesbian couple, a heterosexual couple and a child. 121 Christopher St. \$27.50-\$35. Tu-F at 8 pm. Sa at 7 and 10 pm. Su at 3 pm. (212) 924-8782.

RAPP THEATRE COMPANY revives **Thomas M. Disch's The Cardinal Detectives**, "a chilling look inside the hierarchy of the modern Catholic Church exploring such issues as AIDS, abortion, ties to organized crime and homosexuality"; directed by **R. Jeffrey Cohen**, starring **George McGrath** as the Cardinal; 220 E 4 St; \$10 (TDK ok); FRI & SAT at 10 & 11:30 pm, SUN at 2 pm (RT= 35 min.); 529-6160.

MONDAY, JAN. 14

GAY ACTIVIST ALLIANCE OF MORRIS COUNTY presents **Womyn's Network** and **Men's Rap Group** at 7:30 pm, before their **General Meeting** at 8:30 pm. Tonight, it's a **White Elephant Sale**. Bring the presents you got and don't want, or the gifts you bought and now don't want to give. Proceeds to benefit GAAMC. Morristown Unitarian Fellowship. 21 Normandy Heights Rd. Morristown, NJ. For further info and directions, call (201) 285-1595.

BRONX AIDS TASK FORCE Planning Meeting. Topic: setting task force goals and objectives for 1991. Guest speakers: **Janet Goldberg** of the South Bronx Neighborhood AIDS Project and **Eileen Grigg** of the Bronx Borough President's Office. Bronx

AIDS CSP. One Fordham Plaza, suite 800. The Bronx. 2-4:30 pm. (212) 295-5605.

SAGE presents **Letting Go**, a closed discussion group, at 6 pm; and **Adult Survivors of Sexual Abuse** at 7 pm. All events happen at the Center, 208 W. 13th St. Sage info: (212) 741-2247.

THE CENTER presents **Eric Stephen Booth's Steeplechase**, a '90s black gay love story directed by Michael Thomas-Newton. Starring Carmelo Ortiz, John Petreza, Henry Sanabria, Lawrence Edward Joseph and Brockton Pierce. \$5 suggested donation. The Center, 208 W. 13th St. 8 pm. Info: (212) 893-9852. [See Jan. 15]

THE LIMELIGHT presents **Get Out and Give**, "the party with a cause." It's the basic disco scene, including DJ Dinah in the chapel, but all door proceeds will go to a list of lesbian, gay and AIDS organizations, ranging from ACT UP to SAGE and everything in between. Happy hour (2-4-1 drinks) from 5 pm to 12 am. Doors open at 5 pm. The Limelight, 20th Street at Sixth Avenue. (212) 807-4850.

MEN OF ALL COLORS TOGETHER **Membership Committee Meeting**. 7:30 pm. Call Chris for meeting location and other details. (212) 601-0806.

ACT UP/NY **Weekly Meeting**. Cooper Union, East 7th Street at Third Avenue. 7:30 pm. Info: (212) 564-2437.

AIDS AND ADOLESCENTS NETWORK OF NEW YORK presents **Substance Abuse Committee**. 121 Sixth Ave. 6th floor. (1 or A train to Canal Street) 3 pm to 5 pm. Info: Michele Fontaine. (212) 891-2900.

TUESDAY, JAN. 15

BRONX AIDS COMMUNITY SERVICE PROJECT presents **Women Peer Education Training II**. Bronx AIDS Services, Inc. One Fordham Plaza, suite 800. The Bronx. 10-12 am. (212) 295-5605.

SAGE presents **Sagerize** at 11 am; **Sage Plus**, a rap group for men who are over 50 and HIV-positive, at 6 pm; and **FV Team A**, also at 6 pm. All events happen at the Center, 208 W. 13th St. Sage info: (212) 741-2247.

NY PUBLIC LIBRARY **Fall Reading Series**: Thomas M. Disch, *The Cardinal Detoxes*, *The Genocides*, *Camp Concentration*. NY Public Library, 42nd Street entrance. Celeste Bartos Forum. 6 pm. Tix (212) 930-0571.

THE NOW/NYC LESBIAN RIGHTS COMMIT-

TEE **General Meeting**. On the agenda: support for domestic-partnership legislation, a lesbian agenda for legislators, a program on lesbian invisibility for Women's History Month and other projects. 15 W. 18th St. 6:30 pm. (A note to LRC members and others concerned with lesbian invisibility: Two recent LRC events were not listed in "Going Out," despite having been sent to OutWeek before deadline. I never received these notices; whether they were lost in the mail or in the transition from Rick X to myself, I don't know. I do, however, apologize for the mix-up, and had no intention of contributing to lesbian invisibility in either our community or the world at large. For more on this, see Nan Du Bois' letter in this week's OutWeek. —DP)

GAY MEN'S HEALTH CRISIS presents **Health Seminars: Nutritional Issues and Benefits Information**. For more information, call the GMHC hotline at (212) 807-6655 (TDD (212) 645-7470 for the hearing impaired). 129 West 20th St. 7 pm.

SLOPE ACTIVITIES FOR LESBIANS **Planning Meeting**. All these events don't take shape by themselves. This is your chance to contribute ideas, ask questions, air gripes or get behind the scenes. SAL promises no minutes, no secretary's report and no power struggles. 7:30 pm. Please call 24 hours in advance to confirm all SAL activities: (718) 965-7578.

THE CENTER presents **Eric Stephen Booth's Steeplechase**, a '90s black gay love story directed by Michael Thomas-Newton. Starring Carmelo Ortiz, John Petreza, Henry Sanabria, Lawrence Edward Joseph and Brockton Pierce. \$5 suggested donation. The Center, 208 W. 13th St. 8 pm. Info: (212) 893-9852. [See Jan. 14]

MEN OF ALL COLORS TOGETHER **Newsletter Editing**. 225 W. 34th St., #1500. 8 pm. Call Lidell to confirm. (212) 736-5295.

BRONX AIDS TASK FORCE **Monthly Meeting**. Bronx AIDS CSP. One Fordham Plaza, suite 800. Bronx. Info: Thelma Crawford. (212) 295-5605.

WEDNESDAY, JAN. 16

THE BOARD OF EDUCATION **Public Hearing** on Chancellor Joseph Fernandez's AIDS Education Initiative. They'll be talking about how New York's students are taught about AIDS, and condom availability in high schools. If you haven't registered to testify, then join ACT UP's Youth Education Life Line for the demo outside. The Board of Education, 110 Livingston St. Brooklyn.

The hearing is from 3-7 pm. ACT UP's demo begins at 5 pm. ACT UP info: (212) 564-AIDS.

SAGE presents **Men's 50-plus Rap Group** at 5:30 pm, **Volunteer Orientation** at 6 pm, and **Sage Plus II**, a rap group for men who are over 50 and HIV-positive, at 7 pm. All events happen at the Center, 208 W. 13th St. Sage info: (212) 741-2247.

Join in the creation of the first association for **Lesbian and Gay Accounting Professionals**. Tonight's meeting focusses on an organization name, membership requirements, annual membership fee and CPE course availability. The Center, 208 W. 13th St. 6:30 pm. Info: (212) 924-3838.

NEW YORK ADVERTISING AND COMMUNICATIONS NETWORK **Meeting and Forum**: Larry Kramer, "The Artful Communicator"; learn how author and activist Larry Kramer makes people listen, even when they don't want to hear; at the Center, 3rd Floor Network Room, 208 W. 13th St. 6:30-9:30 pm (socializing before 8); \$5 members/\$8 nonmembers (first drink free); 517-0380.

THE CENTER presents **Growing Older: Lesbians and Our Parents**. The forum will address emotional and practical concerns that affect most adult children of older parents, giving special attention to concerns unique to lesbians. Topics include: Forum topics include: the emotional and psychological aspects of dealing with aging parents, conflicts between families of origin and families of choice, dealing with the medical establishment, ageism and wills. \$3. The Center, 208 W. 13th St. 7 pm. Info: (212) 620-7310.

GAY MEN'S HEALTH CRISIS presents **Eroticizing Safer Sex**. This workshop is free and requires no registration. The Center, 208 W. 13th St. 8-10:30 pm.

SLOPE ACTIVITIES FOR LESBIANS is taking a **Field Trip: Growing Older—Lesbians and Our Parents** at 7 pm. [For complete details, see The Center's entry in today's night.] Then, at 7:30, it's **Pool Night**. Featuring free pool, ping pong, billiards, air hockey and shooting hoops at Brownstone Billiard. Seventh Ave. at Flatbush. Afterwards, socializing at The Root. Seventh Ave. at 8th St. The evening begins at 8:00 pm. Please call 24 hours in advance to confirm all SAL activities: (718) 965-7578.

A DIFFERENT LIGHT presents **Bruce Nauman**, reading from his book *Good Intentions*. 548 Hudson St. 8 pm. Info: (212) 989-4850.

EAGLE BAR **Movie Night: Bird on a Wire**, with Mel Gibson and Goldie Hawn; 142 11th Ave. (at 21 St); 11 pm; 691-8451

THURSDAY, JAN. 17

SAGE presents **Sagerize** at 11 am, **FV Team C** at 6 pm, **Men Couples' Group** at 6:30 pm, and **Men's 40-plus Rap Group** at 8 pm. All events happen at the Center, 208 W. 13th St. Sage info: (212) 741-2247.

NEW YORK ADVERTISING AND COMMUNICATIONS NETWORK presents a **Career Workshop With Kate Wendleton**. Wendleton is the director of the New School's Sunday Career Center and the author of *The Five O'Clock Club Guide to Changing Jobs*. \$35 for members/\$45 nonmembers. The Center, 208 W. 13th St. 10 am to 1 pm. Info/registration: (212) 517-0380.

BRONX AIDS COMMUNITY SERVICE PROJECT presents **Speakers Bureau Training I**. Bronx AIDS Services, Inc. One Fordham Plaza, suite 800. The Bronx. 10-12 am. (212) 295-5605.

ARTISTS SPACE **Opening Reception for Reframing the Family**, a group exhibition and video program exploring the mythology of the American family co-designed by Connie Butler and Micki McGee; **A Project**, a conceptual installation mirroring Simone de Beauvoir's 1971 *Manifesto* in support of women's reproductive freedom, co-organized by Kathie Burkhart and Chrysanthe Stathacos; and **Installation by Francois Morelli**. Artists Space, 223 West Broadway. 6-8 pm. Info: (212) 226-3970. [See *Lively Arts* for gallery hours.]

GOTHAM VOLLEYBALL LEAGUE presents **Tryouts** for Competitive Division (highest level of play) and Intermediate A (third level). \$75 for a 13-week session. 351 W. 18th St., 7th floor gym. 7:30 pm. Info: (212) 666-4327 or 836-9219.

GAY ACTIVIST ALLIANCE OF MORRIS COUNTY **Executive Committee Meeting**. 7:30 pm. Call the GAAMC Gay Helpline at (201) 285-1595 for more info.

SLOPE ACTIVITIES FOR LESBIANS presents **Hobby Night**. Come share your interests or obsessions with other SAL gals. They ask that you bring samples of your particular "diversion" if you can. If you don't have a hobby, here's your chance to pick one up. 7:30 pm. Please call 24 hours in advance to confirm all SAL activities: (718) 965-7578.

ASIANS AND FRIENDS NEW YORK **Discussion Group**. Held at the home of a

member, "this popular event provides a forum for discussion of topics which are important and relevant to our lifestyle, cultures and relationships." Space is limited. Call for reservations and location. 7:30-9 pm. (212) 674-5638.

AFRICAN-AMERICAN WOMEN UNITED FOR SOCIETAL CHANGE Weekly Meeting. The Center. 208 W. 13th St. 8-10:30 pm.

FRIDAY, JAN. 18

BRONX AIDS COMMUNITY SERVICE PROJECT presents **ATI Training** (see Isa Martinez) from 10-12 am, followed by **Teen Peer Education Training III.** Bronx AIDS Services, Inc. One Fordham Plaza, suite 800, The Bronx. 3:30-5:30 pm. (212) 295-5605.

SAGE presents **Men's 50-plus Rap Group** at 6 pm, **Women's 40-plus Rap Group** at 7 pm and **Women's 50-plus Rap Group** at 7:30 pm. All events happen at the Center. 208 W. 13th St. Sage info: (212) 741-2247.

SLOPE ACTIVITIES FOR LESBIANS presents **SAL 30-Plus Night.** Instead of potluck and games, it's going to be a restaurant and/or movie. 7 pm. Call with your suggestions and, as always, please call 24 hours in advance to confirm all SAL activities: (718) 965-7578.

THE ANSWER IS LOVING Women Talking Women's Talk: 8th Year Anniversary Party, with dinner, dancing, singing, laughing and "maybe a few tears to validate our accomplishments"; 1964 E 35 St, Bklyn; 7:30 pm; \$15; Ruth Berman & Connie Kurtz, 718/998-2305 (Note: non-alcohol party)

GAY MEN OF AFRICAN DESCENT presents **Still Fighting for Our Rights,** a memorial to Dr. Martin Luther King, Jr. The evening promises dialog with a "number of prominent lesbian and gay civil rights activists." The Charles Angel Room. The Center. 208 W. 13th St. 8 pm. Info: (212) 620-7310.

BODY POSITIVE presents a **Friday Night Social** for HIV-positive people and friends. Free. Middle Collegiate Church. 50 E. 70th St., off Second Avenue. Info: (212) 721-1246. [Friday Night Social's are held the first and third Fridays of each month.]

THE CENTER presents **Transsexualities: Our Own Voices.** Transsexuals share their life experience through fiction, poetry and personal testimony. \$3 donation. The Center. 208 W. 13th St. 8 pm. Info: (212) 620-7310.

A COALITION OF LESBIAN AND GAY PEOPLE OF COLOR ORGANIZATIONS presents

What Lesbian and Gay People of Color Ought to Know About the Persian Gulf, an interactive teach-in. Among the questions addressed: What if there's a draft? What implications would war have on the fight for rights for lesbians and gay men in the military? How is the peace movement mobilizing? The Center. 208 W. 13th St. 8 pm.

MEN OF ALL COLORS TOGETHER presents a **C-R Session: Interracial Friendships** at 7:45 pm. The Center. 208 W. 13th St. You can also join MACT/NY in a **March on Washington** to commemorate Dr. Martin Luther King, Jr.'s birthday. Buses leave the Center at 6 am and return by 10 pm. Tickets are \$20 for students and others with fixed income, \$25 for all others. Call John Daly at (212) 777-1246 for info.

FIRST UNITARIAN CHURCH IN BROOKLYN presents a screening of **Dry Kisses Only.** "This hilarious new video explores the lesbian subtext of classical Hollywood films." First seen at the 1990 Lesbian and Gay International Film Festival. 50 Monroe Place at Pierrepont, one block north of Montague. Brooklyn. R to Court Street; 2, 3, 4 and 5 to Borough Hall.

GAY FATHERS FORUM Theater Party to Falseland, the William Finn/James Lapine musical, the third in Finn's **Marvin Trilogy,** an examination of the impact of AIDS on a gay male couple, a lesbian couple, a heterosexual couple, and a child; at the Lucille Lortel Theater, 121 Christopher St; 8 pm; member info from 979-7541, 288-3236

SATURDAY, JAN. 19

SAGE presents **Support For You,** a bereavement group for men and women dealing with loss, at 11 am; **Astrology Workshop** at 1 pm; and a **Zodiac Social Gay Synagogue** from 1-5 pm. All events happen at the Center. 208 W. 13th St. Sage info: (212) 741-2247.

THE LATINO GAY MEN'S ALLIANCE General Meeting. The group hopes to facilitate interaction among Latino gay men of all nationalities in a supportive social environment and to foment the discussion of issues pertaining to the Latino gay community. Refreshments will be served. 65 South Oxford St., #3. Brooklyn. 1 pm. [De Kalb, Fulton, Nevins and Lafayette are the closest subway stops.] Info: Rafael Ruiz-Ayala at (718) 834-8785 or Luis Nieves-Rosa at (212) 966-6336.

GAY MEN'S HEALTH CRISIS presents **Think About It: Deciding to Take the Test.** "Do you have the knowledge, decision-making skills and support that you need to

make an informed choice for yourself about whether or not to take the test? This new workshop will give you the information you need and can help you work out the many issues involved in this important decision." The workshop is free, and open to lesbians, gay men and straight women and men. Registration is required. The Center. 208 W. 13th St. 1-6 pm. Registration: (212) 807-6655. TDD (212) 645-7470 for the hearing impaired.

GAY MEN OF THE BRONX invites you to **The Botanical Garden: The Conservatory Tour.** 2 pm. For complete details, contact Chris at (212) 601-0806 (English) and Robert at (212) 882-3403 (Spanish).

SLOPE ACTIVITIES FOR LESBIANS presents **Women's Theater/Dinner/Etc. I Night.** Dinner and entertainment for non-smoking lesbians, preferably those over 35, but SAL says it's "flexible." 7 pm-ish. At 7:30, it's a **SAL Under 30 Night Party.** This is something new for SAL's younger crowd. Bring snacks, beverages and games. Please call 24 hours in advance to confirm all SAL activities: (718) 965-7578.

ASIANS AND FRIENDS NEW YORK presents their **Third-Saturday Social.** Come celebrate 1991 and welcome newly elected board members. Refreshments served. The Center. 208 W. 13th St. 8 pm. Call the Hotline for more info: (212) 674-5064.

FRANKLIN FURNACE presents **Scarlet O.'s Appearances Can Be Deceiving.** "Scarlet O. invites you to explore yourself through sex. Appearances Can Be Deceiving challenges the audience to explore their fears and find sexual arousal in them. Ms. O. employs monologues, characterizations, slides, demonstrations and audience participation to investigate various sexual stereotypes such as 'sluts,' 'submissives' and 'dominants.' The moral of this performance is: 'Don't label yourself.'"

THE ANGELIKA FILM CENTER presents **The Culture God of the 1960s: The Films of Andy Warhol.** This six-week series begins today, and runs every Friday and Saturday at Midnight through March 2. This weekend's films: *Eat*, a 39-minute silent film showing artist Robert Indiana slowly eating one mushroom, paired with *Empire*, 49 minutes excerpted from Warhol's eight-hour filming of the Empire State Building. The Angelika Film Center. 611 Broadway. Midnight. (212) 995-2000. [See Jan. 19]

SUNDAY, JAN. 20

SLOPE ACTIVITIES FOR LESBIANS pre-

sents **Indoor Beach Party.** Bring your bathing suits, inflatable mattresses and beach cuisine. SAL promises beach movies, games (like Twister) and prayers for an early spring. 12 noon. Then, at 5 pm, join SAL as they go a benefit dance for the **Lesbian Herstory Archives.** [See the Sisters entry on this date for complete details.] Please call 24 hours in advance to confirm all SAL activities: (718) 965-7578.

SAGE presents **Women's Drop-In.** Everyone welcome. The Center. 208 W. 13th St. 2-5 pm. Sage info: (212) 741-2247.

LESBIAN FEMINIST LIBERATION present **Lesbians and Bias-Related Violence,** featuring **Eliza Randolph** of the Gay and Lesbian Anti-Violence Project, and a discussion of experiences of bias-related violence based on race, gender and sexuality. \$4 donation includes refreshments. The Center. 208 W. 13th St. 3 pm. Info: (212) 627-1398.

CENTER STAGE presents David Bradshaw and Cosmo Buono. The pianists will present the New York premiere of Debussy's *Sacred and Profane Dances* and Ravel's transcription of *Prelude to the Afternoon of a Faun*, the American premiere of Johan Kvandal's *Duo Concertante, Opus 41*, and other works. \$22. Alice Tully Hall. Lincoln Center. Broadway at 66th Street. 3 pm. Info: (212) 620-7310.

BODY POSITIVE presents an **HIV-Positive Tea Dance,** for all HIV-positive people and their friends. \$10 suggested donation. Flamingo East. 219 Second Ave., near 13th Street. 3-6 pm. Info: (212) 721-1346.

GAY MEN OF THE BRONX presents a **Tea Dance.** \$6. 20/20. 20 W. 20th St. 5 pm. For complete details, contact Chris at (212) 601-0806 (English) and Robert at (212) 882-3403 (Spanish).

SISTERS presents a **Benefit Lesbian Dance** for the Lesbian Herstory Archives. To make it more fun, they're having a contest: "If you think you're the most butch, most femme, most pc, most pi, most androgynous or heaviest leather dyke in New York City, prove it and take home a prize!" \$10. The Center. 208 W. 13th St. 5-10 pm.

GAYMEN & LESBIANS IN BROOKHAVEN Men's Group Discussion; Old South Haven Church (S. Country/Beaverdam Rds), Brookhaven, LI; 6 pm; 516/751-2901 (meets 3rd Sundays)

SHEscape presents a **Party for Women** at Shanghai Red's in Weehawken, NJ. The

club is built on a Hudson River pier and has great views of the Manhattan skyline. Sheescape promises a special guest deejay. All women are invited. \$8 with invitation/\$10 without. Shanghai Red's. Pier D-T. Lincoln Harbor. Weehawken, NJ. For info and directions, contact Shanghai Red's at (201) 348-6628.

THE ANGELIKA FILM CENTER presents **The Culture God of the 1960s: The Films of Andy Warhol**. This six-week series begins today, and runs every Friday and Saturday at Midnight through March 2. This weekend's films: *Eat*, a 39-minute silent film showing artist Robert Indiana slowly eating one mushroom, paired with *Empire*, 49 minutes excerpted from Warhol's eight-hour filming of the Empire State Building. The Angelika Film Center. 611 Broadway. Midnight. (212) 995-2000. [See Jan. 18]

MONDAY, JAN. 21

MEN OF ALL COLORS TOGETHER invites you to the **Annual March and Rally to Commemorate Dr. Martin Luther King, Jr.'s Birthday**. This event makes a good compliment to Friday's march on Washington. This isn't a MACT-sponsored event, so they recommend you contact the mayor's office for the lesbian and gay community at (212) 566-7385 for more info. 2 pm. At 7 pm, join MACT for a **Financial Affairs Planning Meeting**. 251 E. 10th St., #4. Call James for more info. (212) 995-8063.

GAY ACTIVIST ALLIANCE OF MORRIS COUNTY presents **Womyn's Network and Men's Rap Group** at 7:30 pm, before their **General Meeting** at 8:30 pm. Tonight's discussion focuses on "Animals: their protection and care." Morris-town Unitarian Fellowship. 21 Normandy Heights Rd. Morristown, NJ. Info: GAAMC Gay Helpline: (201) 285-1595.

ACT UP/NY Weekly Meeting. Cooper Union. East 7th Street at Third Avenue. 7:30 pm. Info: (212) 564-2437.

TUESDAY, JAN. 22

BRONX AIDS COMMUNITY SERVICE PROJECT presents **Women Peer Education Training III**. Bronx AIDS Services, Inc. One Fordham Plaza, suite 800. The Bronx. 10-12 am. (212) 295-5605.

NY PUBLIC LIBRARY Fall Reading Series: tonight with Samuel R. Delany. *Triton, Stars in My Pocket Like Grains of Sand, The Fall of Towers*; NY Public Library, 42 St entrance, Celeste Bartos Forum; 6 pm; tix 930-0571

Tuning In: A TV/Radio Guide for OutWeek Readers

Information must be received by Monday to be included in the following week's issue. Send items to OutWeek Listings, 159 W. 25 St., NY, NY 10001.

A&E (Arts & Ent, 555 Fifth Ave., 10th Fl, NYC 10017; 661-4500)
CCTV (Rick X, Box 790, NYC 10108)
GBS (Gay Broadcasting System, Butch Peaston, 178 7th Ave., Ste. A-3, NYC 10011; 243-1570)
GCN (Gay Cable Network, Lou Maletta, 32 Union Square East, Suite 1217; 477-4220)
GMHC (Gay Men's Health Crisis, Jean Carlomusto, 129 W 20 St, NYC 10011; 807-7517)
RB PROD (Robin Byrd Prod., Box 305, NYC 10021; 988-2973)
WABC-TV (77 W 63 St, NYC 10023; 456-7777)
WBAI-FM (505 8th Ave., 19th Fl, NYC 10018; 279-0707)
WCBS-TV (51 W 52 St St, NYC 10019; 975-4321)
WNBC-TV (30 Rockefeller Plaza, NYC 10112; 664-4444)
WNET-TV (356 W 58 St, NYC 10019; 560-3000)
WNYW-TV (Fox, 1211 AV/AM, NYC 10036; 556-2400)
WPIX-TV (220 E 42 St, NYC 10017; 949-1100)

MONDAY, JANUARY 14

10:00 AM WABC-TV *Sally Jessy Raphael* The scheduled topic is lesbianism, but a friend who was in the studio audience told me that if you looked too butch, you weren't called on to speak. Call in and flex your muscles on the air. CH 7
1:30 PM WUSB 90.1 FM *The Word Is Out* Marc Gunning hosts a weekly lesbian, gay and bisexual variety show featuring music, news, editorials, comedy and guest interviews.
2:00 PM WUSB 90.1 FM *Lavender Wimmen* News, songs and music produced by women for women.
2:30 PM WUSB 90.1 FM *This Way Out* More queer news.
3:30 PM Manhattan Cable *The Brenda and Glennie Show* Brenda and Glennie host a queer kiss-in on the steps of Buffalo's city hall. CH D/17
7:00 PM WNBC-TV *Nightly News* An inside source says that Tom's going to be talking about gay teen suicide during the American Family segment, which focuses on two mothers—one whose gay son successfully committed suicide, the other whose son tried and failed. CH 4
8:00 PM WIND-TV *No Way Out...of the closet* should be the subtitle for this 1987 Kevin Costner-Gene Hackman flick. Anyway, if you want to see a movie in which the villain does what he does 'cause he's a closet-case, this is your best bet for the week. CH 9
9:00 PM GBS *Out in the 90's*: community news, discussion, interviews. BQ Cable, CH 56 (1:00)
11:30 PM *Tomorrow/Tonight Live!*: entertainment; Manhattan and Paragon Cable, CH D/17 (1:00)
Midnight CCTV *The Closet Case Show*: Klost Klips; Manhattan/Paragon Cable, CH C/16 (3:00)

1:10 AM HBO *The Accused* Jodie Foster and Kelly McGillis. From this movie could have come WHAM's tips for men #1: "Don't rap!"

TUESDAY, JANUARY 15

10:00 PM RB PROD *The Robin Byrd Show*: male and female strippers; Manhattan Cable, CH V/35 (1:00)
11:00 PM GBS *Out in the 90's*: news, information and interviews; Manhattan/Paragon Cable, CH C/16 (1:00)
11:30 PM MTV *Hype* The program includes a segment on body piercing which, judging from recent ACT UP and Queer Nation meetings here in NYC, could be called a queer art.
4:10 AM TNT-TV *Girls on Probation* This 1938 movie qualifies as camp classic of the week; it's about two girls who run afoul of the law, one innocent, the other guilty. Ronald Reagan stars.

WEDNESDAY, JANUARY 16

8:00 AM HBO *A Chorus Line* The movie version of Michael Bennett's musical offers one of the few opportunities that a character will talk about being gay on TV this week. It's not Broadway, but...
6:00 PM WFOV-TV *Golden Girls* Blanche's visiting brother (Monte Markham, if that name means anything to you, is to tell her he's gay. I could learn to like this show. CH 5

Midnight RB PROD *The Robin Byrd Show*: male and female strippers; live call-in show; Manhattan Cable, CH V/35

THURSDAY, JANUARY 17

1:00 PM WBAI-FM *This Way Out*: the international gay/lesbian news magazine; 99.5 FM (1:30)
1:30 PM WBAI-FM *An Afternoon Outing*: local news and information about the gay and lesbian community with Larry Gutenberg; 99.5 FM (3:00)
4:00 PM HBO *The Truth About Alex* HBO's been running this show into the ground in recent weeks; it's about a straight boy's reaction to learning that his best friend is gay.
4:00 PM SHO *Kids-TV* According to TV Guide, "The crew's investigation of AIDS separates the facts from the fears."
8:00 PM *The Gay Dating Game Show* with Tommy Saell and Lahoma Van Zandt; Manhattan Cable, CH C/16 (3:00)
10:00 PM GCN *Be Our Guest*: entertainment for and about the lesbian/gay community; Manhattan Cable, CH D/17 (3:00)
10:30 PM GMHC *Living With AIDS*: health and politics; Manhattan Cable, CH V/35 (3:00)
11:00 PM GCN *Gay U.S.A.*: news and entertainment from around the country; Manhattan Cable, CH V/35 (1:00)
Midnight GCN *Men in Film*: male erotica, interviews with adult filmmakers; Manhattan Cable, CH V/35 (3:00)
12:30 AM RB PROD *Men For Men*: Robin Byrd presents gay male porno stars; Manhattan Cable, CH V/35 (3:00)

FRIDAY, JANUARY 18

7:00 AM MAX *The Women* Joan Crawford, Rosalind Russell, Norma Shearer. TV Guide would call this a movie about "gossipy females and divorce." Well, pooh on them. Watch, enjoy and learn.
9:00 AM WBSV-TV *Gerald* Scheduled topic: overly aggressive women. In this world, that statement's an oxymoron. CH 2
12 Noon WFOV-TV *Three's Company* Does anyone besides me remember this show's homophobic, sexist premise: In order to convince a landlord to let him live with two women (Joyce DeWitt and Suzanne Somers), Jack (John Ritter) pretends to be a swishy fag. CH 5
2:30 PM WBAI-FM *Rompiendo el Silencio*: todos los viernes, Gonzalo Aburto con temas y noticias para la comunidad latina gay y lesbiana; 99.5 FM (1:15)
7:00 PM WBAI-FM *AIDS in Focus*, Michael Alcalay, producer; politics/culture of the AIDS pandemic; 99.5 FM (1:15)
1:00 AM RB PROD *The Robin Byrd Show*: male and female strippers; Manhattan Cable, CH V/35 (1:00)

SATURDAY, JANUARY 19

4:00 AM A&E-TV *The Fox* This is the only movie I really want to see this week. It's about the effect of a "male intruder" on a lesbian relationship in post-WWI England. The book was good anyway, if a little filled with "ithyphallic" references.
8:30 AM WBAI-FM *Any Saturday* with David Rothenberg; live call-in; 99.5 FM (2:00)
7:00 PM GCN *Gay U.S.A.*: news and entertainment from around the country; BQ, Unity, ACV Cable, CH 56 (1:00) (For Manhattan Cable, see THURSDAY)
11:00 PM *Gay TV*: male porn; Manhattan Cable, CH V/35
1:00 AM RB PROD *The Robin Byrd Show*: male & female strippers; Paragon Cable, CH C/16 (1:00)
1:30 AM RB PROD *The Robin Byrd Show*: male & female strippers; Manhattan Cable, CH V/35 (1:00)

SUNDAY, JANUARY 20

7:30 PM WBAI-FM *Outlooks*: with host Aurelio Howell with four lesbian entrepreneurs discussing how to be the boss in your own business; alternates with *The Gay Show*; 99.5 FM (1:00)
10:30 PM RB PROD *Men For Men*: Robin Byrd presents gay male porno stars; Manhattan Cable, CH V/35 (3:00)
11:00 PM GBS *Way Out*: entertainment for and about the lesbian/gay community; Rich Volo, producer; 254-7685; Manhattan Cable, CH C/16 (3:00)

DANCING OUT

Monday

Limelight (OutWeek's Get Out and Give party. All proceeds go to lesbian and gay and AIDS organizations. DJ Dinah in the chapel. 5pm to midnight. \$5 donation suggested) 47 W. 20th St., at Sixth Ave. (212) 807-7850

Private Eyes (Marc Berkley's *Kool Komrads*; strippers; downtown crowd, students, professionals; \$7) 12 W 21 St, club 206-7772

Temple (BillieKlub's new party. A different theme every week.) 101 Avenue A

Tuesday

Clit Club (Jocelyn and Julie add a second night of hot lesbian action in the East Village. \$5.) 101 Avenue A

Club Edelweiss (TVs, TSs, gays, bi's, singles, couples; TUES especially for lesbians; but open to all TUE-SUN night) 167 W 29; 868-6989

Grand Central (women's night is TUES, also open Wed-Sun) 210 Merrick Road, Rockville Centre, LI; 516/536-4800

Kilimanjara (According to none other than La Dolce Musto, Tracks Tuesdays here are "très gay.") 531 W. 19th St. 627-2333.

Roxy (Men on Wheels, gay roller skating; starts 8 pm) 515 W 18 St; 645-5156

Wednesday

Channel 69 (This week's show: *New Queens on the Block*; featuring female impersonators making their stage debut. Doors open at 10 pm, showtime is 1 am. Linda Simpson, DJ Dany Johnson. East Village crowd. \$5.) 101 Avenue A

The Building (Dallas' *The Boys' Room*; House music, downtown crowd, go-go boys and a 60-foot ceiling; \$10/\$7 with invite) 51 W 26 St; 576-1890

Excalibur (*Ladies Night*, \$1 drinks) corner 10th/Jefferson behind football stadium, Hoboken, NJ; 201-795-1161

Limelight (Disco 2000 with Michael Aliq and Larry Tee; 10 pm, \$10; *Coors no longer served*) 6th Ave at 20 St; club 807-7850

Private Eyes (Shescape *Afterwork Party*, 5-10 pm; \$5 before 7 pm/\$7 after; 2-4-1 drinks before 7) 12 W 21 St; info 645-6479, club 206-7772

Private Eyes (YMVA Night; students, profs, women; performers; \$7; door often benefits a gay/lesbian organization) 12 W 21 St; 206-7772

Silver Lining (2-4-1 drinks, also open Tues-Sun, women SAT) 175 Cherry Lane, Floral Pk, LI; 516/354-9641

Stubs (2-4-1 drinks, also open daily) 202 Westchester Ave, White Plains; 914/761-3100

Thursday

Cheap (It's a new party, promising "cheap drinks and cheap queers." No cover.) 101 Avenue A

Copacabana (last Thu. of the month Susanne Bartsch party, next is November 29; iffy door) 10 E 60 St, at Fifth Ave; 755-6010

Excalibur (\$1 drinks, also open Tues-Sun, women WED) corner 10th/Jefferson behind football stadium, Hoboken, NJ; 201-795-1161

Hatfield's (2-4-1 drinks, female impersonators; also open nightly, women on TUE & FRI) 126-10 Queens Blvd, Kew Gardens, Queens; 718/261-8484

No House (Mixed gay/straight, male/female crowd, featuring technopop, new wave, goth and punk music, but no house. \$7.) Private Eyes. 12 E. 21st St.

Roxy (*Disco Interruptus*, DJs Patrick Butts & Sister Dimension and performance artists in entertainment breaks; \$10) 515 W 18; 645-5156

Stingray's (Brand new club, brand new sound system, everything else is a surprise. No cover tonight.) 641 W. 51st St. (212) 664-8668

Friday

ABC (Chip Duckett's *ABC Fridays*, DJ Merritt; ballroom, balcony, billiards, boogying; \$10/\$7 w. invite; opened Nov. 16) 17 Irving Place at 15 St

Clit Club (Jocelyn & Julie, *Every Friday Party*; go-go girls, lesbo videos; opens 8 pm, billiards & \$1 drinks between 8 and 9 pm; \$5) 432 W 14 St; 405-1114

Columbia Dances (1st Friday of every month, Earl Hall, 10 pm - 2 am; next is January 4) 116th St & Bway; 854-3574 days

Hatfield's (women's nights are TUE & FRI) 126-10 Queens Blvd., Kew Gardens, Queens; 718/261-8484

Meat on Friday (The West Side sensation adds a second, East Village night... DJ Nobody's Pussy. \$5.) 101 Avenue A

Mike Todd Room (Sister Dimension's *Panty Girdles*) 123 E 13 St; 473-7171

Millennium (*Ladies' Night*) 1770 NY Ave (Rte 110), Huntington, LI; 516/351-1402

Private Eyes (YMVA Night; students, professionals, men) 12 W 21 St. 206-7772

Stingray's (Brand new club, brand new sound system, everything else is

a surprise. Free, 7-10 pm. \$7 after.) 641 W. 51st St. (212) 664-8668

Visions (women's party) 56-01 Queens Blvd, Woodside, Queens; info 718/846-7131, club 718/899-9031

Saturday

Barefoot Boogie (2nd & 4th SAT; adults/kids, smoke & alcohol free; 8:30 pm - 12:30 am, \$4; next is Dec 8) 434 6th Ave (btwn 9/10 Sts), 4th Floor; 832-6759

Center (2nd & 4th SAT, 9 pm - 1 am, \$8; next is Dec 8) 206 W 13 St; 620-7310

Center (*Women & Friends*, 1st SAT; 9 pm - 1 am, \$8; next is December 1) 208 W 13 St; 620-7210

Club West End (Michael Fesco's Saturdays; midnight - 9 am) 547 W 21 St

Columbia Dances (*Same But Different*, 3rd SAT, next is Jan. 19; DJ Karin Ward, 10 pm - 3 am; \$5) Earl Hall, 116 St/B'way; 629-1989

Controversy (Hosted by Patrick Butts and the people who bring you *Disco Interruptus*. \$2.99) 101 Avenue A

419 419 N. Highway, Southampton, LI; 516/283-5001

Love Zone (dancing & performers) 70 Beach St, Staten Island; 718/442-5692

Meat (DJ Aldo Hernandez, every Saturday, go-go boys, videos; opens 10 pm; \$5) 432 W 14 St; 353-3866

Private Eyes (Shescape *Saturday Night Parties for Women*, opens 9 pm; \$8 before 10/\$10 after) 12 W 21 St; info 645-6479, club 206-7772

Roxy (*Locomotion*; gay boys, guys, men; non-gay women, some lesbians; mix depends on party) 515 W 18 St (btwn 10/11 Aves); 645-5156

Silver Lining (women's Sat) 175 Cherry Lane, Floral Park, LI; 516/354-9641

Sound Factory (mostly gay; serious House/Club dancing, no alcohol, opens 11 pm) 530 W 27 St (10th/11th Aves); 643-0728

Stingray's (Brand new club, brand new sound system, everything else is a surprise. \$8.) 641 W. 51st St. (212) 664-8668

Tiny City (Featuring cheap drinks, cheap women and cheap thrills. \$5) Now at 70 Grove St next at Sheridan Square (Pandora's Box). (212) 242-1408.

Sunday

The Building (Dallas' *The Men's Room*, students, professionals, men; go-go boys & 60-ft. ceiling) 51 W 26 St; 576-1890

Cafe Society (*Society Sundays* Tea Dance, Hi NRG DJs, Society Dancers; 5 pm-??; \$10) B'way at 21 St; 529-8282

FUCK! (DJs Craig and Victor, "caged go-go animals" and "ruff music for ruff dykes and fags." \$2.99) 101 Avenue A

Kelly's (DJ Moaning Lisa spins the records for dancing dykes. Doors open at 8 pm. \$3.) 46 Bedford St. (212) 929-9322.

Mars (Lahoma's Home for Runaway Boys. DJ Larry Tee, emcee Ru-Paul. TVs and women welcome. \$10/\$5 with invite.) 13th St. at the West Side Highway

Monster (Sunday Tea Dance at 4 pm; dancing also on other nights from 10 pm) 80 Grove St at Sheridan Sq.; 924-3557

20/20 (Michael Fesco's Tea Dance, opens 4 pm; \$6; free Mimosas & BMs from 4-6, buffet at 7:30) 20 W 20 St; 727-8841

Every Night (or almost)

Bedrock (lesbian club, closed MON & TUE) 121 Woodfield Rd, W. Hempstead, LI; 516/486-9516

Club Edelweiss (TVs, TSs, gays, bi's, singles, couples all welcome; TUE for lesbians, but open to all TUE-SUN night) 167 W 29; 868-6989

Pandora's Box (new management/may not be dancing) Sheridan Square & 7th Ave; 242-1408

419 (nightly *Gay House Party*, opens 6 pm) 419 N. Highway (Rte 27), Southampton, LI; 516/283-5001

Grand Central (closed Mon, 2-4-1 drinks Thursday) 210 Merrick Road, Rockville Centre, LI; 516/536-4800

Magic Touch (ethnic mix: Anglo/Latin/Asian) 73-13 37th Rd, Jackson Heights, Queens; 718/429-8605

Monster (West Village) 80 Grove St at Sheridan Sq.; 924-3557

Spectrum (good mix of gay men & lesbians; closed Mon-Tue, WED free, THU free & 2-4-1 drinks, FRI male/female strippers, SAT recording stars, SUN variety show & free admission 9-10 pm; *Coors served*) 802 64th St @ 8th Ave, Bay Ridge, Bklyn; 718/238-8213

NOTES: ♡[new info] ♡[attracts TVs] ♡[women] ♡[men]

Send information, corrections, and complaints to OutWeek Listings, 159 W 25 St, NY, NY 10001. You may also fax the Listings Editor at (212) 337-1220.

COMMUNITY DIRECTORY

A.C.O.C.

AIDS CENTER OF QUEENS COUNTY SOCIAL SERVICES EDUCATION-BUDDIES-COUNSELING-SUPPORT GROUPS
Volunteer Opportunities
 (718) 896-2500(voice) (718) 896-2985(TDD)

ACT UP (AIDS Coalition to Unleash Power)

406A Hudson Street, Suite G4 NYC 10014 (212) 594-3437
 A diverse, non-partisan group of individuals united in anger and committed to direct action to end the AIDS crisis. Gen. meetings Mon. nights 7:30 in The Great Hall, Cooper Union, on Cooper Square between Astor and St. Marks Place's.

AIDS RESOURCE CENTER (ARC)

Supportive housing for homeless PWAs (Bailey House and apartment). Non-judgmental pastoral care for PWAs and loved ones. Volunteer opportunities. (212) 481-1270, 24 West 30th St., NYC 10001

ALOE/APLN-NY

(Asian Lesbians of the East Coast/Asian Pacific Lesbian Network-New York) We are a political, social and supportive network of Asian Pacific lesbians. Planning meetings on the 1st Sunday and social events on the last Friday of each month. Call (212) 517-5586 for more information.

ARCS (AIDS-Related Community Services)

for Dutchess, Orange, Putnam, Rockland, Sullivan, Ulster and Westchester counties. AIDS education, client services, crisis intervention, support groups, case management, buddy and hospital visitor program.
 214 Central Ave., White Plains, NY 10606 (914) 963-0000
 838 Broadway, Newburgh, NY 12550 (914) 562-5005
AIDSline (914) 963-0607

ASIANS & FRIENDS-NEW YORK

A not-for-profit organization which promotes friendships with Asian/Pacific Islander, Asian-American, and non-Asian gay men through social, cultural, educational, and service activities and programs. Call our Hotline: 212-674-5064, or write to: P.O. Box 6629, NY, NY 10163-6023.

ATR (AIDS TREATMENT RESOURCES, INC.)

Publishes a bi-monthly Directory of clinical trials of experimental AIDS/HIV treatments in NY/NJ, and has educational materials/seminars for trial participants. ATR also advocates for improvements in the trial system. P.O. Box 30234, NY, NY 10111-0102. (212) 268-4186. Publications free/donation requested.

BAR ASSOCIATION FOR HUMAN RIGHTS

Lawyers Referral Service for the Lesbian and Gay Community. Full Range of Legal Services. (212) 459-4873 Free Walk-in Legal Clinic. Tuesday 6-8 pm Lesbian & Gay Community Cntr. Ground Floor

BIDS (BISEXUAL DOMINANCE & SUBMISSION GROUP)

Share S/M experiences and fantasies with others in a positive, non-judgmental atmosphere. First Sunday of the month, 4:00pm at the Community Center 206 W. 13 Street, NYC. This group is part of the New York Area Bisexual Network.

BISEXUAL INFORMATION & COUNSELING SERVICE, INC.

A professionally staffed, non-profit organization for bisexuals, their families and partners, facing problems of a psychological or medical kind. We also work with those in doubt about their sexuality. Confidentiality is protected by law. For information phone: (212) 496-9500

BISEXUAL PRIDE DISCUSSION GROUP

Topical discussions on issues of interest to the community in a congenial atmosphere, followed by an informal dinner at a friendly local restaurant. Every Sunday, 3:00-4:30pm at the Community Center 206 W. 13 Street, NYC. Part of the New York Area Bisexual Network.

BIWAYS NEW YORK

Monthly social events for the Bisexual community and friends. Call NYABN for details of upcoming events. (212) 459-4784

BIPAC (BISEXUAL POLITICAL ACTION COMMITTEE)

Political action on issues of importance to the Bisexual/Lesbian/Gay community. Monthly meeting/potluck held 8:00pm on fourth Thursday of the month at members homes. Call NYABN for this month's location. (212) 459-4784

BISEXUAL YOUTH

Informal social & support group for Bisexual kids/youth. Monthly meeting/potluck lunch held 1:00pm on fourth Sunday of the month at members homes. Call NY ABN for this month's location. This group is part of the New York Area Bisexual Network.

BLUS-BRONX LESBIANS UNITED IN SISTERHOOD

Social, political and support networking group for women and their friends. Regular social events and meetings on the first and third Fridays of every month. At The Community Center, 206 W. 13 Street, from 6:30-8pm. For more info call Lisa at (212) 829-9817.

BODY POSITIVE

If you or your lover has tested HIV+, we offer support groups, seminars, public forums, reference library, referrals, social activities and up-to-date national monthly, "THE BODY POSITIVE" (\$25/year). (212) 721-1346.
 2085 Broadway, Suite 308, NY, 10023

BROOKLYN'S LESBIAN AND GAY POLITICAL CLUB LAMBDA INDEPENDENT DEMOCRATS

L.I.D. endorses and works for candidates in local, state and national elections, lobbies for legislation, and conducts community outreach through streetbans and meetings on special topics. Join us, 306 Ninth St., Suite 135 Brooklyn, NY 11215 (718) 965-8482

CIRCLE OF MORE LIGHT

Spiritual support and sharing in a gay/lesbian affirming group. West-Park Presbyterian Church 165 West 80th Street West worship service 8:30 pm, program 7:30. Manha (212) 304-4373 Charlie (212) 691-7118.

COMING OUT TO PARENTS?

Let us help you and your family deal with this upheaval. PARENTS AND FRIENDS OF LESBIANS AND GAYS meets monthly on the 4th Sunday 3:00 pm, in Duane Church, 201 W. 13th Street. Info call Joanne, (212) 463-0029

COMMUNITY HEALTH PROJECT

206 West 13th Street, NYC, New York 10011 For Appointments and Information (212) 675-3559 (TTY/Voice) PROVIDING CARING, SENSITIVE AND LOW COST HEALTH CARE SERVICES TO THE LESBIAN AND GAY COMMUNITY

COMMUNITY HEALTH PROJECT'S HEALTH INFORMATION LINE FOR TEENS

Do you have questions about your health? Your Body? Coming Out? Safer Sex? Feel like you have no one to talk to? Not any more! Now you can call the HOTT-LINE.

212-255-1517

The Teen HOTT-LINE for Health! Call Monday to Thursday, 7pm to 9pm. At other times, leave a message and we'll call you back!

COMMUNITY RESEARCH INITIATIVE

CRJ tests experimental drugs and treatments for AIDS and HIV related illnesses. Monthly treatment and research group for HIV+ individuals. Treatment and research newsletter, forums and public seminars. Call Alice Spears or Ken Fornataro at (212) 481-1050 for info and mailing list.

CONGREGATION BETH SIMCHAT TORAH

NY's Gay and Lesbian Synagogue Services Friday at 8:30pm 57 Bethune Street For info, call: (212) 929-9408.

CONGREGATION B'NAI JESHURUN

Monthly Spiritual Gatherings and free catered festive luncheons for all People With AIDS, their lovers and families. Program includes music and discussion led by our Rabbi. Call (212) 767-7900

DIGNITY

BIG APPLE
 A community of Lesbian and Gay Catholics. Activities include Liturgies and socials every Sat., 8:00 pm, at the Center, 206 W. 13 Street, NYC. Call (212) 818-1309.

DIGNITY NEW YORK

Lesbian and gay Catholics and friends AIDS Ministry, Spiritual Development, The Cathedral Project, Worship Services & Social-Sun. Even. 7:00pm-St. John's Episcopal Church 218 West 11th Street @Waverly 675-2179

EDGE Education in a Disabled Gay Environment

For the physically disabled Lesbian and Gay Community.
 P.O. Box 305 Village Station, New York, NY 10014

FRONT RUNNERS

A running club for lesbian and gay athletes of all abilities. Fun Runs of 1-6 miles held every Sat. at 10am and Weds. at 7pm in Central Park and every Tues. at 7pm in Prospect Park. For information call (212) 724-6700.

THE GAY AFRICAN AMERICANS OF WESTCHESTER (The G.A.A.)

is a community based support group formed in Westchester County. Various activities are planned for the coming months. Please call 914-376-0177 for more info.

GAY FATHER'S FORUM

A support organization for gay fathers, their lovers, and others in child-nurturing situations. Monthly meetings include a potluck supper, support groups on varied specialized topics, speakers, and socializing. Meetings: 1st Friday each month, 7pm, at The Center, 206 W. 13th St., West of 7th Ave. Contribution: \$8. Bring a main course for 4 people (or pay a \$5 food charge.) For information call: 212-979-7541 or 212-298-3236

GLAAD

Gay & Lesbian Alliance Against Defamation
 80 Varick Street, NYC 10013 (212) 966-1700 GLAAD combats homophobia in the media and elsewhere by promoting visibility of the lesbian

and gay community and organizing grassroots response to anti-gay bigotry. Do you have 30 minutes a month to fight homophobia? Join the GLAAD PhoneTree! Call (212) 966-1700 for information.

GLIB

Gay and Lesbian Independent Broadcasters invite you to tune into OUTLOOKS on WBAI-NY, 99.5 FM every other Sunday, 7:30-8:30pm and join us every Tuesday at 7:00pm to 9:00pm to become a member of GLIB. No experience needed. 505 Eighth Avenue, NY, NY 10018 Attn: Outlook or call (212) 245-6366- ask for GLIB.

GAY & LESBIAN HEALTH CONCERNS

An office of the NYC Dept. of Health, provides linkages between NYC Health & Human Svcs. and the Lesbian & Gay community, focusing in ALL health concerns; resources information for health services consumers and providers. 125 Worth Street, Box 67, New York, NY 10013. For info call (212) 568-4995.

GAY MALE S/M ACTIVISTS

Dedicated to safe and responsible S/M since 1981. Open meetings w/programs on S/M techniques, lifestyle issues, political and social concerns. Also special events, speakers bureau, workshops, demos, affinity groups, newsletter, more. GMSMA -Dept. O, 496A Hudson Street, Suite D23, NYC 10014, (212) 727-9878.

GMAD (GAY MEN OF AFRICAN DESCENT)

80 Varick Street, NYC 10013 a support group of Gay Men of African Descent dedicated to consciousness-raising and the development of the Lesbian and Gay Community. GMAD is inclusive of African, African-American, Caribbean and Hispanic/Latino men of color. Meetings are held, weekly, on Fridays. For more information, call 718-932-0162.

GAY MEN'S HEALTH CRISIS HOTLINE

FOR INFORMATION ON SAFER SEX AND HIV-RELATED HEALTH SERVICES, AND FOR INFORMATION ON ONE-TIME, WALK-IN AIDS COUNSELING SERVICES
212-807-6665/212-645-7470 TDD
 (For the Hearing Impaired)
 Mon.-Fri. 10:30 am. to 9 pm.
 12:00 to 3:00

GIRTH & MIRTH CLUB OF NEW YORK

Social club for heavy, chubby gay men & their admirers. Monthly socials at the "Center", weekly bar nights Thurs-

days at the "Chelsea Transfer", monthly Fat Apple Review, bi-monthly F.A.R. penpals. For more information call Ernie at 914-899-7735 or write: G&M/NY, Dept. O, P.O. Box 10, Pelham, NY 10803.

HEAL

(Health Education AIDS Liaison)
Weekly info. and support group for treatments for AIDS which do not compromise the immune system further, including alternative and holistic approaches. Wed 8pm. 208 W. 13th St. (212)674-HOPE.

HERITAGE OF PRIDE, INC.

Organizers of New York's Lesbian and Gay Pride events: the March, the Rally and the Dance on the Pier. Call (212) 691-1774 for meeting schedule or more information. 208 West 13th Street, NY, NY 10011.

HETRICK-MARTIN INSTITUTE

for lesbian and gay youth. Counseling, drop-in center (M-F, 3-6pm), rap groups, Harvey Milk High School, AIDS and safer sex information, referrals, professional education. (212) 633-8920 (voice) (212) 633-8920 TTY for deaf

HISPANIC UNITED GAYS & LESBIANS

Educational services, political action, counseling and social activities in Spanish and English by and for the Latino Lesbian and Gay Community. General meetings 8:00 pm 4th Thursday of every month at 208 West 13th Street. Call 201-653-7824 or write H.U.G.L., P.O. Box 226 Canal Street Station, New York, NY 10019.

IDENTITY HOUSE

Now in our 20th year, we provide peer counseling, therapy referrals and groups for the lesbian, gay and bisexual community. Call us at (212) 243-8181. Visit us at 544 8th Ave., between 14th-15th Streets, Manhattan.

INSTITUTE FOR HUMAN IDENTITY INC.

New York's non-profit lesbian and gay psychotherapy center. Licensed psychologists, psychiatrists, and clinical social workers. Sliding scale fees. Insurance accepted. Individual, couple, and family therapy. Variety of Men's and women's groups forming continuously. 118 W. 72nd Street. 212-799-9432

INTEGRITY/NY

Lesbian and Gay Episcopalians and friends. Eucharist and program every Thursday, 7:30pm. St. Luke's Church, Hudson and Christopher Sts. INFO: P.O. Box 5202, NY NY 10185 (718) 720-3054

LAMBDA

LEGAL DEFENSE AND EDUCATION FUND
Precedent-setting litigation nationwide for lesbians, gay men and

people with AIDS. Membership (\$40 and up) inc. newsletter and invitations to special events. Volunteer night on Thursdays. Intake calls: 2-4pm Mon thru Fri (212) 995-8585.

LAVA (LESBIANS ABOUT VISUAL ART)

Call for slides for Lesbian Artists' Exhibition, Gay & Lesbian Community Center, NYC. For more information, send SASE to: Miriam Fougere, 118 Fort Greene Place, Brooklyn, NY 11217.

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208 West 13th Street New York, NY 10011 (212) 620-7310 9am-11pm everyday. A place for community organizing and networking, social services, cultural programs, and social events sponsored by the Center and more than 150 community organizations.

LESBIAN AND GAY LABOR NETWORK

An organization of Lesbians and Gays who are active in their labor unions working on domestic partnership benefits and AIDS issues. For more information call (212) 693-8993.

LESBIAN AND GAY RIGHTS PROJECT

of the American Civil Liberties Union **KNOW YOUR RIGHTS/WE'RE EXPANDING THEM** (212) 944-9600, ext. 545

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LONG ISLAND ACT-UP

Meets Tuesdays at 8pm at 181 Post Ave. in Westbury, NY. Support us for change on Long Island. Mailing address: PO Box 514, Westbury, NY 11590 516-338-4882.

LSM

is a support and information group for lesbians and bisexual women interested in fantasy role-playing, bondage, discipline, S/M, fetishes, alternate gender identities, costumes and so forth.

Membership is available only to women 18 years and older. Actual experience is not required but genuine interest and an open mind are. For information please write: P.O. Box 993, Murray Hill Station, New York, NY 10019

MEN OF ALL COLORS TOGETHER NY

A multi-racial group of gay men against racism. Meetings every Friday night at 7:45 at the Lesbian and Gay Community Services Center, 208 W. 13th Street. For more info. call: (212) 245-8366 or (212) 222-8794.

METROPOLITAN TENNIS GROUP(MTG)

Our 200 member lesbian and gay tennis club includes players from beginning to tournament level. Monthly tennis parties. Winter indoor leagues. Come play with us! For information: MTG, Suite K63, 496-A Hudson St., New York, NY 10025. (718) 852-8562.

MOCA (Men of Color AIDS Prevention Program)

Provides safer sex and AIDS education information to gay and bisexual Men of Color; coordinates a network of peer-support groups for gay and bisexual Men of Color in all 5 boroughs of New York City 303 Ninth Ave., New York, NY 10001 for call (212) 239-1798.

NATIONAL GAY AND LESBIAN TASK FORCE

is the national grassroots political organization for lesbians and gay men. Membership is \$30/year. Issue-oriented projects address violence, sodomy laws, AIDS, gay rights ordinances, families, media, etc. through lobbying, education, organizing and direct action. NGLTF: 1517 U Street NW, Washington, DC 20009. (202) 332-6483.

NEW YORK ADVERTISING AND COMMUNICATIONS NETWORK

NYACN is the community's largest gay and lesbian professional group, welcoming all in communications—and their friends. Monthly meetings, 3rd Wed 6:30pm at the Community Center. Members' newsletter, job hotline, annual directory. Phone (212) 517-0390 for more info. Mention OutWeek for one free newsletter.

N.Y. FEMMES

Support and discussion group for lesbians who self identify as Femme and are primarily attracted to butch women. For membership information call Lisa (212) 829-9817.

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NORTH AMERICAN MAN/BOY LOVE ASSOCIATION (NAMBLA)

Dedicated to sexual freedom and especially interested in gay intergenerational relationships. Monthly Bulletin and regular chapter meetings on the first Saturday of each month. Yearly membership is \$20; write NAMBLA, PO Box 174, Midtown Station, New York, NY 10018 or call (212) 807-8578 for information.

NORTHERN LIGHTS ALTERNATIVES

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PEOPLE WITH AIDS COALITION

(212) 532-0297/1-800-828-3280/Hotline (212) 532-0688 Monday thru Friday 10am-6pm Meal programs, support groups, educational and referral services for PWA's and PWAs's.

PEOPLE WITH AIDS HEALTH GROUP

Underground buyer's club importing not-yet-approved medications and nutritional supplements. 31 West 26th St. 4th Floor (212) 532-0290

PINK PANTHER PATROL

Community street patrol in East and West Village dedicated to deterring violent crime against gays and lesbians. West Village weekly meetings at Tues. evenings at Community Center. Call for time and info: 212-475-4363. For East Village patrol info, call 212-246-6690.

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QUEER NATION

The Lesbian and Gay direct action group dedicated to fighting homophobia and Gay and Lesbian invisibility. Anyone can suggest an action and should come to meetings prepared to organize and implement it. QN, Box 1524, Cooper Station, New York, NY 10003. Call 212-463-7208 for meeting info.

SAGE:

(Senior Action in a Gay Environment)
Social Service Agency providing care, activities, & educational services for gay & lesbian senior

citizens. Also serves over 180 homebound seniors & older PWA's 208 West 13th St. NYC 10011, (212) 741-2247

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THE OUTREACH USING COMMUNAL HEALING (TOUCH)

Community volunteers providing a weekly buffet supper for the Brooklyn AIDS community. TOUCH meets Monday eves. 5pm to 8:30pm - at downtown Brooklyn Friends Meeting House (110 Schermerhorn St. near Boerum Place). Limited transportation may be arranged. Info: (718) 622-2756. TOUCH welcomes contributions of funds, food and volunteers.

ULSTER COUNTY GAY AND LESBIAN ALLIANCE

Meets first and third Monday of each month at 7:30 pm at the Unitarian Church on Sawkill Road in Kingston. For Information, call 914-425-3203

WHAMI

Women's Health Action And Mobilization.

A direct action group committed to demanding, securing and defending absolute reproductive freedom and quality health care for all women. We meet every Wed. at 8:30pm at 105, E 22nd Street, 4th floor. 212-713-5866 Mailing address: WHAMI, PO Box 733, NYC 10009

WOMEN'S ALTERNATIVE COMMUNITY CENTER (WACC)

A non-profit, Lesbian community center serving Queens, Nassau and Suffolk Counties. Thurs. night weekly discussion groups. 8:30 pm, for other activities please contact us at 516-483-2050.



OUTWEEK BAR GUIDE

CHELSEA

- Barbary Coast, 64 7th Ave. (14th St.), 675-0385
The Break, 232 8th Ave. (22nd St.), 627-0072.
Chelsea Transfer, 131 8th Ave. (bet. 16th & 17th), 929-7183
Eagle's Nest, 142 11th Ave (21st St.), 691-8451
Private Eyes, 12 W. 21st St. (bet. 5th & 6th), 206-7770
Rawhide, 212 8th Ave., (21st St.), unlisted.
Spike, 120 11th Ave., 243-9688

WEST VILLAGE

- Badlands, Christopher & West St., 741-9236
Boots & Saddle, 76 Christopher St., 929-9684
Cellblock 28, 28 9th Ave, 733-3144 (j.o. club, open on a limited basis, call for info)
The Cubbyhole, 438 Hudson (Morton St), 243-9079
Crazy Nanny's, 21 7th Avenue South, 366-6312 (Women)
D.T.'s Fat Cat, 281 W. 12th St., 243-9041

- Duchess II, 70 Grove St (7th Ave.), 242-1408 (Women)
Dugout, 185 Christopher St., 242-9113 (formerly the Ramrod)
Eighty Eights, 228 W 10 St., 924-0088
The Hangout (J's), 675 Hudson St., 242-9292
Julius, 159 W. 10th St., 929-9672
Keller's, 384 West St. (at Christopher), 243-1907
Kelly's Village West, 46 Bedford St., 929-9322
Marie's Crisis, 59 Grove St. (7th Ave.), 243-9323
The Monster, 80 Grove St. (7th Ave.), 924-3558
New Jimmy's, 53 Christopher, 463-0950
Ninth Circle, 139 W. 10th St., 243-9204
Sneakers, 392 West St., 242-9830.
Two Potato, 145 Christopher St., 242-9340.
Ty's, 114 Christopher, 741-9641.
Uncle Charlie's, 56 Greenwich Ave., 255-8787

WEST SIDE

- Candle Bar, 309 Amsterdam Ave., 874-9155
Cat's, 730 8th Ave., 221-7559

- Cell Block 28, 28 9th Ave. (M-W, 8 pm to 3 am)
Don't Tell Mama, 343 W. 46th St., 757-0788
Gents, 360 W 42 St. (9th Ave), 967-0659
Sally's Hideaway, 264 W. 43 St., 221-9152
Town & Country, 9th Ave at 46th St., 307-1503
Trix, 246 W. 48 St. (B'way/8th Ave), 664-8331
The Vault, 28 9th Ave. (F, 7-11 pm) (212) 255-6758
The Works, 428 Columbus Ave (at 81st), 799-7365

EAST SIDE

- Bogart's, 320 E. 59th St., 688-8534
Brandy's Piano Bar, 235 E. 84th St., 650-1944
G.H. Club, 353 E. 53rd St., 223-9752
Johnny's Pub, 123 E. 47th St., 355-8714
NY Confidential, 306 E 49 St., 308-8390
Rounds, 303 E. 53rd St., 593-0807
South Dakota, 405 3rd Ave (at 29 St.), 684-8376
Star Sapphire, 400 E. 59th St., 688-4710
The Townhouse, 236 E. 58th St., 754-4649
Twenty-Nine Palms, 129 Lexington Ave., 686-8299

EAST VILLAGE

- The Bar, 68 2nd Ave. (at 4th St.), 674-9714
The Pyramid, 101 Avenue A, 420-1590
Tunnel Bar, 116 1st Ave (7th St.), 777-9232

BROOKLYN (718)

- After Five Plus, 5 Front St., 852-0139
Spectrum, 802 64th St. (at 8th Ave), 745-9611
Sweet Sensations, 6322 20th St., 435-2580

QUEENS (718)

- Breadstix, 113-24 Queens Blvd., Forest Hills, 236-0300
Friend's Tavern, 78-11 Roosevelt Ave., Jackson Hgts, 397-7256
Hatfield's, 126-10 Queens Blvd., Kew Gardens, 261-8484
Hideaway, 87-36 Parsons Blvd., Jamaica, 657-4585
Love Boat, 77-02 Broadway, Elmhurst, 429-8670
Magic Touch, 73-13 37th Rd, Jackson Hgts, 429-8605



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Playroom, 590 Nepperhan Ave., Yonkers, 965-6900
Stutz, 202 Westchester Ave, White Plains, 761-3100

LONG ISLAND—NASSAU (516)

Bedrock, 121 Woodfield Rd., West Hempstead,
486-9516 (Women)

Blanche, 47-2 Boundary Ave., Farmingdale,
694-6906

Grand Central, 210 Merrick Rd, Rockville Centre,
536-4800

Pal Joey's, 2457 Jerusalem Ave., North Bellmore, 765-9301

Silver Lining, 175 Cherry Lane, New Hyde Park, 354-9641

Station House Pub, 3547 Merrick Rd, Seaford,
785-9808

LONG ISLAND—SUFFOLK (516)

419, 419 North Highway (Rt. 27), Southampton,
283-5001

Bunkhouse, 192 N. Main St. Sayville, 567-2865

Cherry's, Bayview Walk, Cherry Grove, Fire Island,
597-6820

Club Swamp Disco/Annex Restaurant, Montauk
Hwy, Wainscott, 537-3332

Ice Palace, Cherry Grove Beach Club, Fire Island,
597-6600

Kiss, 161 Farmardie Dr., Lake Ronkonkoma, 467-9273

Club 608, 608 Sunrise Hwy., W. Babylon., 661-9580

Millennium, 1770 NY Ave, Huntington, 351-1402

Starz, 836 Grand Boulevard, Deer Park, 242-3857

Thunders, 894 W. Jericho Tpke., Smithtown, 864-1410

NEW JERSEY (201)

Charlie's West, 536 Main St., E. Orange, 678-5002

Feather's, 77 Kinderkamack Rd., River Edge,
342-6410

Friendly's Bar, 6310 Park Ave., West New York,
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Excalibur, 10th & Jefferson, Hoboken, NJ, 795-1023

Nite Lite, 509 22nd St., Union City, 863-9515

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COORDINATOR, CASE MANAGEMENT: Provide direct administrative and clinical supervision to staff; coordinate policies and procedure related to case management. MA in psych. or social work, or equivalent experience. Minimum 2 years direct clinical service experience working with people with AIDS/ARC and their collateral.

COORDINATOR, CHILD SERVICES: Administer child care services for client child care. Establish relationships with foster care agencies, secure homes for HIV + infants; provide pre- and post-support to foster care families. Recruit and train volunteers and foster care parents; supervise child sitting services. MA or equivalent in a child related field. Five years + experience and appropriate licensing and/or certification. Good supervisory and communication skills.

ASSISTANT DIRECTOR, CLIENT SERVICES: Supervise professional and para-professional staff and volunteers for program areas. MA in social work or related field required, with clinical, supervisory and management experience. Knowledge of HIV issues also required; program development, research, information management or program evaluation helpful.

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No one likes to compromise, especially when it comes to the last of the best masculine men around. The sculpted, tanned, muscular aesthetics that you've searched for in a man, can be yours in the comfort of my luxury condo or your location. I'll give you a thorough Hot towel, full body rubdown with a release. Strong or Sensitive touch. I'm 5'8" ht., 170 lbs. All in an attractive Italian package. Clean, Discreet, privacy well assured. Starts \$100 for a 35 min. session. \$175 for the hr.

CALL ME, TONY, AT 212-677-7858
7 DAYS 9:30 AM-11:30 PM

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ATHLETIC MASSEUR

Handsome/clean cut/great nude massage, also into wrestling & sensual situations. John 212-741-3282

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COMPETITIVE 28 yrs., 5'9", 225 lbs., huge pecs, monster legs XX hung Italian Kris 212-213-8657

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Muscle galore! 6ft., 190 lbs., 8 inches UNCUT. Smooth and delicious. Safe erotic fantasies tough or tender. Very friendly. RUSS (212)769-3797. Personable and articulate. Sensual, strong. Beginners welcomed.

MARK

HOT SOUTHERN STUD-ATHLETIC, SEXY, VERY HANDSOME. VERSATILE W/BIG TOOL FR/GR, F/F TOP, 6'2", 30 YEARS OLD. VERY FRIENDLY. (212) 721-3810.

THE LOVE CONNECTION

The best guys for the best times. All types. We're here for you. Safe, friendly and discreet. 24 HOUR SERVICE (212) 768-0221 New applicants welcome.

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Deep and relaxing by good looking guy. Also do couples. Reasonable. \$50 In/Out \$75 Marc (212)864-0091.

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Offers serious deep massage which frees the body and soul. Call Robert at 529-2765. "He's gifted" - R. Nelson "A Must!" - Barney Himmel *****1/21"

MODELS/ESCORTS

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Serious pro-nude w/oil Swede, Accupressure, Reflexology, Trager, very sensual, fluid, deep tissue massage by handsome young expert. East Village. \$55 in, out negotiable. Call John (212)475-6550.

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Athletic bodywork from boyish 150# 5'9" 27 yo with very muscular build and a nice tan line. Clean cut and friendly. Also available with Damon. Noon to 4 am. CHRIS (212) 496-6710

MIDWESTERN BOY

5'10", 150# 19 y-o college student with beautiful body and cute face available for bodywork. Very friendly. Call for in/out appts. 10am-4am any day. Also available with Chris. Damon (212) 496-6710

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Sensual Beyond Imagination 212-691-7934

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Strong, Safe Bodywork Handsome Italian TED (212)721-6718

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**Bronx
Lesbians
United in
Sisterhood**



Bronx Lesbians United in Sisterhood (BLUS, pronounced "blues"), is a multi-racial group of women of all ages, committed to promoting solidarity with, and opening avenues of communication among lesbians in the Bronx, and the other outer boroughs.

We began in 1988, in response to the lack of a visible and organized presence of lesbians in the Bronx. The group is dedicated to outreach, education, and the identification of the unique needs of the Bronx lesbian community. We have targeted the following needs:

- Establishing a proud and positive identification as lesbians within our community
- Distribution of information about existing services in other boroughs, and an assessment of needed services for the gay and lesbian community within our borough.
- Organizing activities and a group which fosters educational, cultural and political awareness.
- Outreach to other gay and non-gay groups alike for coalition building.

We envision BLUS as a community organization that will continue to grow and change in its efforts, according to the needs of its members. We invite you to become part of the effort to make the Bronx lesbian community a stronger and more visible presence. We are everywhere and proud to be Bronx lesbians.

JOIN US!

We meet in Manhattan & the Bronx at
The Lesbian & Gay Community Center, 1st &
3rd Fridays of every month, 6:30-8:00 pm
1 Fordham Plaza, 8th Floor,
Bronx AIDS Services Room,
2nd Wed. of every month, 6:30-8:00 pm.
Contact 212/829-9817 or 212/409-1131
BLUS P.O. Box 1244, Bronx, NY 10462

**Wednesday,
January 9
8 - 10:30pm
The Center
208 West 13th**

**MEN
MEETING
MEN**

**EROTICIZING
SAFER
SEX** **Wednesday,
January 16
8 - 10:30pm
The Center
208 West 13th**

**No Registration
Required**

GMHC



GAY MEN'S HEALTH CRISIS

THINK ABOUT IT:
Deciding to take the test.

Are you thinking of taking the HIV antibody test (the "AIDS test")? Do you have the knowledge, decision making skills and support that you need to make an informed choice for yourself about whether or not to take the test? This new workshop will give you the information you need and can help you work out the many issues involved in this important decision.

Among the topics covered are: medical psychological and social advantages and disadvantages of testing, dealing with your test results, maintaining safer sex, dealing with sexual partners/lovers, family and more.

The workshop is open to all, male and female, gay and non-gay.

Saturday, January 19, 1-6 pm
The Center, 208 West 13th Street, Third Floor
Registration is required. Call the HOTLINE:
212/807-6655 (TDD 212/645-7470, hearing impaired)

GMHC

GAY MEN'S HEALTH CRISIS

LOOK WHAT YOU GET BY BECOMING A PART OF SPEAK OUT...

Did you ever mean to write to Congress on lesbian/gay rights and health issues but didn't get around to it? By joining **Speak Out**, HRCF's constituent mail program, you allow us to send brief messages to your Senators and Representative when key votes come up on these critical issues. Our opponents flood Congress with anti-gay mail, but now **Speak Out** makes sure the fair-minded majority is heard in a timely fashion on these vital issues.



**Your voice is heard again and again
on lesbian/gay rights
and health issues**

☒ I'll join **Speak Out** and the thousands across the country — lesbian, gay, and non-gay alike — who support lesbian/gay civil rights and health issues.

- ☐ 9 messages at just \$3.25 each—\$29.25
☐ 15 messages at just \$3.25 each—\$48.75
☐ Other. I'll authorize _____ messages at \$3.25 each.
 (A three message minimum enrollment is required.)

- ☐ In addition, I'd like to contribute to help the Fund's lobbying, political and grassroots work on lesbian/gay rights and health issues.

☐ \$20 ☐ \$25 ☐ \$50 ☐ \$100 ☐ Other \$ _____

PAYMENT OPTIONS

- ☐ Bill me.
☐ I'll pay by credit card. Please circle (MasterCard, VISA)

CREDIT CARD NO. _____

NAME (PLEASE PRINT) _____

ADDRESS _____

CITY/STATE _____

ZIP _____ HOME PHONE _____

EXP. DATE _____ SIGNATURE _____



RETURN TO: Human Rights Campaign Fund, P.O. Box 1723, Washington, D.C. 20077-4392

for gay desire. Consider *Moonstruck* and *Crossing Delancey*, with their upper-class protagonists enchanted by working-class men, or *Sugarbaby*, in which a blond bodybuilder is seduced by that oversized paragon of non-traditional sexuality, Marianne Saegerbrecht. One of my favorite examples is the cult and just-plain classic *Harold and Maude*, a gleefully twisted tale of one boy's socially unacceptable sexual awakening. There's a marvelous triptych near the end of the movie in which Harold's love is condemned, in turn, by psychiatry, by the military and by the church. Screenwriter Colin Higgins (who was gay, I believe) thereby succinctly represented three traditional opponents of healthy homosexual love, two of which remain avidly anti-gay almost 20 years later.

Except when the author is uncloseted and the metaphor made concrete, as with *Prelude to a Kiss*, it's impossible to judge when the projection of gay desire onto straight relationships is the work of an auteur or only of us voyeurs. It usually doesn't matter—no one is going to market a movie like *White Palace* specifically to lesbian and gay viewers, whatever the filmmaker's intent. Yet among 1990 Hollywood releases, *White Palace* best depicted the aching confusion of a person sexually attracted to someone society deems inappropriate, as well as the extreme discomfort of that person's lover when surrounded by his suspicious, alien and even hostile family and friends. And, happily, *White Palace* also celebrated the joyful consummation of a desire that has survived and defeated social condemnation. (Of course, the couple has to move to New York to live happily ever after.) *Edward Scissorhands*, which can easily be read as a gay parable (spare me the hairdresser jokes), tackles similar issues of forbidden desire but, in its fairytale fashion, forbids sexual consummation, as if its misunderstood artist-hero were too pure to need physical love.

The equation of gay desire with sexual repression of other sorts says a lot about how we are forced to construct our identities in a hostile environment, and why our activist groups are so often mired in questions of sexism, racism and classism as well as homo-

phobia. Anyone who fights against the ideals and assumptions of white, middle-class patriarchy begins to remind us of ourselves. We willingly embrace and unite with people with whom we may have little in common except the experience of oppression.

For me as a moviegoer, this means I often react more strongly to well-done straight love stories with some element of social rebellion than I do to crude, openly lesbian or gay films like *Men in Love* or *Fun Down There*. Among 1990 releases, for instance, I certainly preferred the irreverent wit and romance of *The Unbelievable Truth*—about a straight couple no one wants to see get together—to the frigid depictions of gay sexuality in *The Krays* or *Last Exit to Brooklyn*. For all the hoopla over *Henry and June*, the June character and the lesbian-tinged scenes struck me as absurd caricatures, without sensual intensity; in contrast, the corny eroticism of John Waters' *Cry-Baby* seems a perfect projection of gay wish-fulfillment, in which we conquer society from the outside through the sheer force of our feelings.

I loved *Longtime Companion* (final scene excepted), but let's face it—the satisfaction of seeing one couple survive doesn't change the fact that the movie is about AIDS, not about romance. For passion, I prefer *White Palace*. When I saw that film a couple of months ago at a Cineplex Odious, the theater was having projection problems: The soundtrack was tinny, and the focus was soft. I, on the other hand, had no projection problems at all—I knew early on that I'd be casting myself in the Susan Sarandon role, complete with sexual virtuosity. (And why not?)

The political and psychological implications of such projection I leave to others to consider—I'm talking about enjoying a well-made movie here, a purely hedonistic goal. To that end, mental manipulation of Hollywood's hetero fantasies is often more emotionally gratifying than the latest uncloseted independent feature. Maybe on some cold winter night, I'll even get up the nerve to rent *Pretty Woman*. I know one or two lesbians who secretly adore the movie. ▼

Bruce C. Steele is a regular contributor to OutWeek's arts section. He is also active in the New York City gay and lesbian group *Lavender Heights*.

Safer Sex Guidelines

- 1. USE A CONDOM WHEN FUCKING.** Avoid oil-based lubricants such as baby oil, Vaseline, Crisco etc., as they can cause condoms to break. Instead use water-based lubes like KY. The older a condom, the less reliable, so find condoms whose manufacturers' dates are less than three months old.
- 2. USE A CONDOM DURING ORAL SEX.** If you don't, avoid placing the head of your partner's cock in your mouth. HIV-infected cum or pre-cum can enter your bloodstream through cuts, tears or ulcers in your mouth.
- 3. USE DENTAL DAMS DURING ORAL-VAGINAL SEX.** HIV is present in some amounts in vaginal secretions, urine, menstrual blood, and infection-related vaginal discharge.
- 4. NEVER SHARE WORKS.** This includes needles, syringes, droppers, spoons, cottons or cookers. If you must reuse works, clean them after each use with bleach, or in an emergency with rubbing alcohol or vodka, by drawing the solution into the needle three times and then drawing clean water into the needle three times.
- 5. AVOID FISTING, RIMMING, OR SHARING UNCLEANNED SEX TOYS.**
- 6. AVOID POPPERS.**
- 7. AVOID EXCESSIVE ALCOHOL OR DRUG USE.** Many people are unable to maintain safer sex practices after getting high.
- 8. DON'T HESITATE TO:** Fuck with a condom, have oral sex with a condom. Play with, but don't share, clean sex toys, vibrators and dildoes. Enjoy massage, hugging, masturbation (alone, with a partner or in a group), and role-playing.

Remember, sex is good, and gay sex is great. Don't avoid sex, just avoid the virus. Learn to eroticize safer sex and you can protect others, remain safe and have fun.

personals

Hunt, the personals magazine, has expanded and left OutWeek. With new articles on sex, humor, plus personals and phone-line ads, Hunt is available in gay bars and community centers nationwide.

WOMEN'S PERSONALS

GBF 31 LIGHT SKIN
Seeks unattached light skin GBF or gay hispanic aggressive female counterpart 28-38 for sharing, caring relationship. Please send to Outweek Box 3809

HOT DYKE SEEKS SAME Baby I'm an inferno--will you be my fuel? I can burn even the most inflammables. 5' 6" 23y.o. GWF short brown hair-eye-glasses make my vision pierce your soul to depths you never knew it had. A photo/phone # will get you the same--if you have the courage to see in yourself what I can show you. Outweek Box 3719

I AM A MATURE 19 YR OLD Slim, attractive black lesbian at 5'7" 120 lbs seeking a lesbian or bisexual who is white, hispanic or mixture of races. Any age under 19 up to 30 for friendship or relationship. Please respond, all will be answered Photo Optional! Please send respond to Outweek Box 3889

RENAISSANCE WOMAN seeks same in SSF Bay Area. 41, les not bi. Classics illustr. Comics,

Atlanticmo. Zen oriented Christian. Oh yes - Sex maniac. Outweek Box 3718

MEN'S PERSONALS

COMPACT GUY Tall dude 6'3" blond 190 35 good looking and in good shape looking for compact guys up to 5'8" in good shape 20-35 yrs with thick tools for massage, wrestling and other intense fun. Work my sculptured tool and I'll lift you to new safe heights. Please send note and photo (if possible) to Rick P.O. Box 938 Rock Center Station 10185-0009

EXHIBITIONISTS
Do your neighbors across the way watch you play? Do you like it? Does your food delivery man know what your dick looks like? If you're now hard send Photo-Phone# Outweek Box #3896

FAT IS WHERE IT'S AT! Heavy bisexual man, 38, is seeking to correspond with heavy bisexual/gay men and bisexual/lesbian women. Does anyone share my conviction that an "abundant" body is beautiful and that being termed "obese"

is an accolade... Not a mark of shame? Let's be friends, perhaps more! Write: Bill, PO Box 62 Little Genesee, NY, 14754. Phone: 716-928-2692

GOTHAM VOLLEYBALL LEAGUE Join the 350 gay men and lesbians who belong to NYC's largest VB league. Registration for the Recreational Division (intro level) is at 2:30 pm, Saturday February 2 at 351 West 18 St., 7th floor gyms. The \$75 fee is for an 11-week season.

GWM 28, 5'7" 145 LBS. BR/BRT trim beard wrestler Fantasies shy inexperienced drug-free HIV- not fem hairy a + westchester a + but have car willing to exchange photo, phone, fantasies, & maybe more? Send to Outweek Box 3878.

HANDSOME HUNG GBM 59, 5'10 1/2" 198lbs, seeks professional high quality hispanic who is sensitive intelligent and clean-cut for friendship 40-60 Include photo, will return. Send to Outweek Box 3840.

HOT BOTTOM SPANKING Very good looking/good build GWM 6'2" 190# hot bottom wants hot top for safe gr/spanking/toys etc. take care of my ass. Especially like big guys my age or older or hung or

muscular, but like all top guys into tits and my great butt. P.O. Box 1602 Old Chelsea Station, NY, NY 10011

HOT SPANKING GIVEN On rare bottom over the knee of handsome GWM 6'3" 195# 35 with strong arms and muscular legs will use my hand, hair brush or wooden or leather paddle-whatever is needed to get your ass red hot and squirming also into GR and toys answer this ad and only your ass will be sorry! P.O. Box 1467 Old Chelsea Station, New York, NY 10011

IRISH REDHEAD 34, 5'10", 150 handsome seeks buddy for safe sensuous sex, possible relationship. Photo a must (will return). Box E36, 496A Hudson St., NYC 10014

MEDICAL EXAMINATION 37 yo GWM "Patient" sks appt w/ "Dr" for detailed exam: urinalysis, enema and other "tests" ordered by "Dr" "Office" only. "Heal" me! P08 1715 Bloomfield NJ 07003

NEW FRIENDS WM, 35, 6'1", 185, handsome, masculine, workout, and sincere. Career-oriented business professional, but hot & creative; humorous, probing, and supportive. Seeks similar very tall guy for explosive action, intense friendship, and/or caring, long-term relationship. Call Art, btwn 8pm-12mid, at (212) 675-7352.

NEW LOVER FOR NEW YRGWM, 5-8,

145, young 42, good-looking, masculine, healthy, in-shape, fun-loving, witty, intelligent, unpretentious, sincere, honest, clean-shaven seeks new close friend, poss. long-term relationship. My interests incl. news, current events, gay activism, wdre, music, running, wrestling, pot, partying, leather, mild stm. action & Hi-Tech movies. Etc. younger taller butch guys & activists encouraged. Send Photo to Outweek Box 3863.

VERY HANDSOME IRISH GM, 5'11, 150, br/bl, 35, HIV-1, smooth, swimmer's build, easygoing, masculine, humorous, integrated, fairly literate, sexual hot not promiscuous, not into bars. Seeks dark (Italian?), handsome, possibly topish GM, at peace with himself, for sensual, intense sex and more. Photo a must; discretion assured. Box 3873

VERY TALL MEN
Who require really exciting service-Top or bottom-by a hot WM, 34, friendly, attract, and masc. write for your sweaty explosive action and more. Ken, PO Box 304, Village Sta, New York, NY 10014

WE SHOULD MEET IF You like going to the beach in the winter, early 20th Century English literature, Wagnerian music dramas, Joseph Campbell's works, fountain pens, macro food, broad falls. Flannel sheets and wool blankets. Me? GWM 28 Letter to Outweek Box 3893

WRESTLING Like being twisted, hugged, squeezed into submission? GWM, 34, 6'1", 180, good looks & body, seek other attractive, in-shape guys under 35 ready to turn wrestling fantasies into reality. No serious pain or bruises. Safe, discreet and kind of shy about all this. Smaller, muscular guys welcome. If you live in Manhattan, there's a lot better chance we'll be able to get together. photo/phone to Box 710, RadioCity Sta., NY, NY 10101-710



ARE YOU FOOLING YOURSELF?

If you have sex with other men, no matter how infrequently,
always use latex condoms.

Because once is all it takes to transmit the AIDS virus.
So protect yourself...and your partner. For more information, call:

AIDS Hotline 718 485-8111.

AIDS
Rubber Up For Safety

CLASSIFIED / PERSONAL ORDER FORM

Name _____

Address _____

City/State/Zip

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All **OUTWEEK** Classified Advertising is prepaid.

Deadline: reg. line ads, NOON FRIDAY ten days prior to on-sale date.

Class. display ads: NOON WEDNESDAY, 12 days prior to on-sale date.

OUTWEEK reserves the right to edit, reject or rewrite any advertisement.

In case of error on our part, no refunds -- additional insertions only.

\$15.00 fee for copy changes or cancellations.

Mail sent to **OUTWEEK** Box #'s is forwarded weekly, on Mondays. **OUTWEEK** boxes are NOT to be used for the distribution of bulk mail or advertising circulars.

FOR YOUR SAFETY, NO STREET ADDRESSES ARE PERMITTED IN THE

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4x 10%

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26x 20%

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\$35 / column inch. Please inquire for frequency discounts. Column width: 1 7/8"

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Give me an **OUTWEEK** Box # _____
and forward my mail each week for _____
months @ \$20 per month = _____

Telephone verification charge:
(if your phone # appears in ad) @ \$10.00 =

TOTAL ENCLOSED:

CLASSIFIED / PERSONAL ORDER FORM

One letter, space, or punctuation mark per box.

[illegible]

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TOTAL ENCLOSED:

Charge my Visa / Mastercard. Acct. #: _____ Exp.: _____

Signature: _____

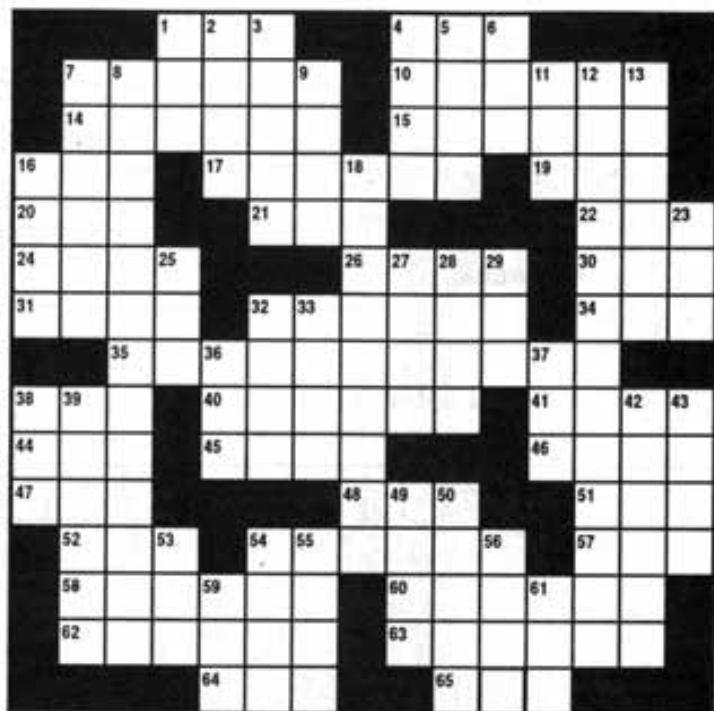
OFFICE USE ONLY

Start Issue: _____

Paid	Keyed	Proofed
------	-------	---------

OutWeek Crossword

by Greg Baysans
Edited by Gerard Mackey



13. ____ at (make light of)
16. Photographed
18. In reverse
23. Greek vowel
25. Poker word
27. Biblical verb
28. Deco designer
29. The way, to Confucius
32. Sheltered
33. Author Ephron
36. Chemist's workplace
37. Not used
38. Vestment
39. Pointed beard
42. Wipes clean
43. Tenant's concern
49. Intents
50. Climb
53. Canine sound
54. Lager
55. Totals
56. Skirt feature
59. Juan's aunt
61. *Chorus Line* hit

SOLUTION IN NEXT WEEK'S OUTWEEK—ON SALE MONDAY

Across

1. Ms. Arden
4. Opal, for one
7. Juries
10. LPs
14. Some lava
15. Actress Merle
16. Aegean or Adriatic
17. Horse's home
19. Ending for serpent
20. Paul Newman film
21. Historic period
22. Poor grade
24. Some poems
26. Newsman Huntley
30. AIDS drug
31. Heavy volume
32. Capital of Turkey
34. Certain vote
35. Park in Wyoming
38. ____ Khair
40. Charge with carbon dioxide
41. Always
44. Bovine sound
45. Koala or panda

46. As it ____
47. Ovine sound
48. ____ *Kapital*
51. Fabray, to friends.
52. Attempt
54. ABCs
57. Follower: suffix
58. Redacted
60. Danson's role
62. Spotted
63. Weapons or drinks
64. ____ *Poetica*
65. French season

Down

1. Composer Brian
2. ____ *libre*
3. Type size
4. Reading, e.g.
5. North Sea feeder
6. Grad. degree
7. False: prefix
8. Annual presentations
9. German river
11. Psychic Geller
12. When to see 8 down

SOLUTION TO LAST WEEK'S PUZZLE



OUTWEEK

sub-scribe (səb skrib') *vt.* -scribed', -scrib'ing [ME *subscriben* < L *subscribere*: see SUB- & SCRIBE] **1** to sign (one's name) at the end of a document, etc. **2** to write one's signature on (a document, etc.) as an indication of consent, approval, attestation, etc. **3** to support;

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Signature: _____

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in accordance
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